

# AMERICA

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### CHRONICLE

**Home News.**—On June 25 the Niagara Conference came to a final agreement on a protocol which was signed by the A B C mediators, and the American and Huertista delegates. The substance of the

*The Protocol* protocol is contained in the three sub-joined articles:

Article 1.—The provisional government shall be constituted by agreement of the delegates representing the parties between which the internal struggle in Mexico is taking place.

Article 2 (Section A).—Upon the constitution of the provisional government in the City of Mexico the Government of the United States of America will recognize it immediately, and thereupon diplomatic relations between the two countries will be restored. Section B.—The Government of the United States of America will not in any form whatsoever claim a war indemnity or other international satisfaction. Section C.—The provisional government will proclaim an absolute amnesty to all foreigners for any and all political offences committed during the period of civil war in Mexico. Section D.—The provisional government will negotiate for the constitution of international commissions for the settlement of the claims of foreigners on account of damages sustained during the period of civil war as a consequence of military acts with the acts of national authorities.

Article 3.—The three mediating governments agree on their part to recognize the provisional government organized as provided by this protocol.

This means in effect that the United States will recognize any provisional government set up by the conference, and will restore diplomatic relations with Mexico, desisting from any demand for a Mexican national salute to the Flag, and asking no indemnity. Mexico, on her part, will take measures for the payment of just claims against her. The purely internal affairs of Mexico are left untouched. The Mexican delegates had no mandate to dis-

cuss them, a fact which President Huerta emphasizes as follows:

The motive of the conferences at Niagara Falls has been the satisfactory adjustment of the international difference between Mexico and the United States. The country's internal questions never have been, are not, and will not be the subject matter of discussion in the conferences to which I refer, because they appertain exclusively to the republic.

For the present war with Mexico is averted. There remains, however, a great source of danger. The Constitutionalist delegates still tarry in Washington. On June 27, Carranza sent a reply to the mediators' invitation to have the Constitutionalist meet Huerta delegates. The contents of the answer are not known at this writing, but it is supposed that Carranza asked for further delay. The outlook for peace between this country and Mexico is considerably brighter than formerly; but despite the protocol, all danger of war is not yet over.

**Albania.**—A new actor has come on the stage in the tragic comedy that is being played in Albania. Mr. George Fred Williams, of Massachusetts, appointed a year

*William of Wied* ago by President Wilson American and Williams of Minister to Greece and Montenegro, Dedham on June 10 informed his diplomatic colleagues that our Government had authorized him to enter Albania and Epirus and investigate conditions there in the hope of promoting peace and good will. On Sunday, June 28, Mr. Williams secured the first page of the papers by announcing his resignation as Minister to Greece in order that he might be free to take "measures which promise to unite the people of Albania under cantonal forms" of government. "I hope to be instrumental," he wrote, "in saving one whole section of the country from destruction." Washington has been quite

in the dark as to how Mr. Williams means to attain these objects, and knew nothing of his movements. The ex-Minister said in his statement:

I uncovered at Durazzo an epochal scandal of anarchy, incompetence, hypocrisy and murder. . . . Five ostensible governments were in sight: First, the six great Powers with all the power; second, the commission with control of the civil administration and finance; third, the Holland gendarmerie with control of the military; fourth, the Prince with any powers remaining; fifth, the Ministry with no powers. Each one of these governments was fighting every other, saving the first, which apparently is so discordant within itself that it has abandoned all the rest to their fate. All are cursing the Powers for their discord and helplessness and are expecting at any moment to be driven out of Durazzo. I found a state of anarchy, and that the sovereignty of Albania remains where it belongs—in the people of the country. I found a Prince calling himself a King with no powers, no territory, and no subjects, except his wife and children. . . . I am impelled to this statement by two considerations: First, that the people of an inoffensive nation are being murdered in cold blood; second, that the so-called Government of Albania is merely a state of anarchy. . . . The Wied government has shown skill and success in one respect only: It has been able to prevail upon the various religious and racial forces of Albania to set upon each other with murderous purpose. Hundreds of Albanian lives have thus been sacrificed at the hands of Albanians.

Mr. Williams' action will not increase the prestige the Administration enjoys for wisdom shown in our diplomatic appointments. His protest, however, is his own and does not draw the United States into the Albanian embroglio. Meanwhile, William of Wied is reported to have appealed to the Powers for troops, and threatens to abdicate, if relief does not come. Austrian soldiers to the number of 1,600 volunteered to go to help him but were not permitted to do so. If it were not for the fact that Albanian blood is being needlessly shed, the present spectacle would be highly ridiculous. A German Protestant Prince is besieged in his capital by his Moslem subjects and is defended by Catholic Albanians, whom Dutch officers command. To keep him on his throne, there are anchored conveniently near the city, the warships of two Catholic Powers that would like to seize Albania for themselves. Then to simplify the situation, a Massachusetts lawyer protests that he has as much right as Prince William to regulate affairs in Albania and announces his intention of setting up cantonal government in the distracted country. There seems to be abundant material here for an excellent farce, and no one, perhaps, could write it better than Prince William himself.

**Austria.**—Another terrible chapter has been added to the tragic history of the House of Hapsburg. On June 28 the heir to the Austrian throne, Archduke Francis Ferdinand, and his morganatic wife, the Duchess of Hohenberg, were assassinated during their first official visit to Sarajevo, the capital of the Province of Bosnia. Two attempts were made upon the life of the Archduke on that same day. While on his way to the town hall a

journeyman printer, Nedelijo Gabrinovics, hurled a smoking bomb at the royal automobile. The Archduke warded off the missile, but two of his aids were slightly wounded. He instantly stopped his car to ascertain their injuries. On his return from the town hall, perhaps an hour later, a young high school student, Gavrio Prinzip, leaped out from the crowd and aimed a fusillade of bullets at the Archduke and his consort. Both fell mortally wounded. An unexploded bomb was likewise found near the scene of the murder, flung away by another conspirator who had evidently witnessed the successful attempt of Prinzip. The assassination is thought to be the result of a pro-Servian plot. Bosnia was annexed to Austria in 1908, against the policy of the murdered Archduke. The heir to the throne is now Archduke Charles Francis Joseph, son of Archduke Francis Ferdinand's younger brother, the late Archduke Otto. The murder may still further embitter the relations between Austria and Servia. The dead Archduke had been a sincere Catholic and a man in every way qualified for the high position he was to have occupied. In him Austria has sustained a severe loss. The aged Emperor was overcome by the dreadful news. His own wife, the Empress Elizabeth, had been similarly killed by an assassin in 1898. His brother, Maximilian, had been executed in Mexico. His only son died in Meyerling, in 1889, under mysterious circumstances, and is believed to have been murdered. With the death of the brave and splendidly gifted Archduke Francis Ferdinand, the aged Emperor's cup of bitterness has now been filled to overflowing.

The great international aviation meet at Aspern was the leading event of the last week. A new world's record was established by the Austrian officer, Lieutenant Bier, who, with three passengers aboard his craft, reached the height of 4,100 metres. 131,000 crowns were offered in prizes during the course of the week. Particularly successful, as a winner in various events, was the well-known German aviator Hirth. During the same week took place the funeral of the nine officers and men of the Austrian army, who had lost their lives on the previous Saturday in the collision of an aeroplane with an army dirigible. A flying guard of honor, consisting of an escort of twenty black-draped aeroplanes from the international aviation meet, attended the funeral and rained down flowers upon the common grave into which the charred remains were sunk.

**Canada.**—Cardinal Begin received a magnificent welcome on his return to Quebec. All along the railway from New Haven, Conn. to Levis deputations of Canadians awaited his coming with addresses. At Levis, his birthplace, the enthusiasm was most intense. Thence he crossed the river to Quebec in the Government steamer Lady Grey, escorted by the Quebec Yacht Club under its Commodore, the Seigneur Joly de Lotbinière,

*Assassination of  
Heir to Austrian  
Throne*

*The Cardinal's  
Return*



who, though a Protestant, understood the proprieties. At the landing in Quebec he was received by the Apostolic Delegate, the representative of the Duke of Connaught, Captain Buller, by the Lieutenant-Governor, judges, provincial and dominion, the municipality, cabinet ministers of both the province and the dominion, Sir Wilfrid Laurier, and other members of parliament, Captain Watson, and other officers of H. M. S. Essex, then in port. The Empress of Ireland inquiry was adjourned to allow those engaged to attend. On June 24, the city entertained him at a magnificent banquet which the dignitaries of Church and State, including Lord Mersey, attended. There was one inharmonious note, coming, as might be expected, from Colonel Sam. Hughes, who refused to allow the Sixth Regiment of Levis to furnish a guard of honor. He held that a mere Cardinal, though he ranks in all understanding nations with princes of the blood, is not included among the "distinguished persons" to whom the regulations, so dear to his military soul, allow that distinction.

**France.**—The Viviani ministry has received the support of the Chamber. Whether it shall continue to do so, depends much upon its attitude to the three years' law, which the Socialists are determined

*The New Cabinet* to repeal. Though he has spoken clearly enough on the subject, there is always hope that, to avoid defeat, the Premier may change his mind. Should he not do so, his administration will be short-lived, with the return of Combes extremely probable. Indeed, not a few look upon all the cabinet making that has been going on merely as the working towards a Combes Cabinet and the expulsion of Poincaré from the President's chair. One may judge the unhappy condition of the country from the facts that the Ribot Cabinet was called reactionary and was looked on by Catholics as the best that could be hoped for; and that the retirement of such a man as Poincaré would be considered a calamity. In the meantime, Russia is threatening to withdraw from the alliance in case the three years' law is interfered with and the German press is taking pleasure in what it regards as France's gradual descent to the level of a second-rate power.

**Germany.**—The opening of the reconstructed Kiel Canal by the Emperor took place June 24. The new sluices are the largest of their kind, and exceed those of the Panama Canal by 25 metres in length and  $11\frac{1}{2}$  metres in width. In recognition of the technical skill of its constructors many distinctions were conferred by the Emperor. The canal was first opened in 1895, and the work of reconstruction was begun in 1907. Its bed has been widened from 60 to 130 feet and its surface increased from 130 to 350 feet. The largest German battleships can now pass through it from the North Sea

to the Baltic. It is thrown open likewise for international service.

Duke George II, Ruler of the Principality of Saxe-Meiningen and Hildburghausen, died June 25 at Wildungen in his eighty-ninth year. His reign had lasted for forty-five years, during which time he particularly interested himself in painting, music and the theatre. He was surrounded with artists at his court and even personally undertook the direction of the stage. His third wife was the former actress, Helene Franz. He is to be succeeded by Prince Bernhard, the son of his first wife, Princess Charlotte of Prussia, who died in 1855. The Prince is known as a Greek scholar. Like his father he is a capable military commander.

#### *Death of Duke George II*

**Great Britain.**—The Budget has created dissension in Liberal ranks, many more moderate men having made up their minds that the unrestrained dipping into the pockets of the better-off part of the nation must cease. They founded their attack, however, on the unconstitutionality of levying new taxes with no more definite application of them than a general promise of relief of the rates, improved education and the promotion of public health. The Speaker decided that to introduce into the Budget legislation for social reform was unallowable, and that the latter must be embodied in a separate measure. Mr. Lloyd George therefore withdrew his social schemes, including grants to local authorities; and took a penny off the income tax to conciliate the discontented members of the party. This last, however, displeased the Labor members, who wanted the sugar tax reduced. The consequence was that a Unionist resolution condemning the abandonment of local grants was defeated by a majority of only 38.

#### *Budget Troubles*

**Ireland.**—The question of control of the Irish Volunteers has been amicably settled. The Provisional Committee accepted Mr. Redmond's suggestion to add to their Board an equal number of members nominated by the Irish Party, until a regular election can be held. The leading spokesmen of the Volunteers and the Party have advised that sectional or local politics shall not be discussed, and that readiness to serve Ireland as an indivisible nation, shall be sufficient qualification for membership. Archbishop Harty of Cashel has blessed the movement, and Mr. Birrell announced in Parliament that the enrollment is 15,000 per week. Mr. Asquith declined to proceed against either set of Volunteers, but was taking, he said, greater pains to prevent the importing of arms to the national forces than to the Covenanters. He had ordered Captain Bellingham, an aide-de-camp of the Lord Lieutenant, to be reprimanded for reviewing and addressing the Irish Volunteers, but when he was asked why he had not reprimanded Lord Londonderry and the

#### *The Volunteers' Influence on Parliament*

#### *Opening the Kiel Canal*

aide-de-camps, officers and privy councillors of the King who were active Covenanters and gun-runners, he declined to answer. Mr. Redmond has issued an appeal to America for financial support of the Volunteers, who, he said, have sprung to the aid of Ireland spontaneously, unlike the Carsonite forces that are maintained by Unionist wealth. Meanwhile, the Derry and Fermanagh Volunteers have captured quantities of rifles and ammunition imported by the Orange gun-runners. The vastness of the movement has changed the political situation in England, and the Amending Bill, which was announced to contain new concessions to the Orange section, merely reiterates the former proposal of county option in Ulster. As this pleases nobody it is likely to be replaced by a settlement based on more satisfactory finance and civil service qualifications for office.

**Mexico.**—During the week new and serious problems have developed in this distracted country. After a slight setback at Zacatecas the rebels renewed the attack, and in four days captured the city. De-

*Internal Affairs* tails concerning the battle do not hang together well. One report relates that Villa was nine miles distant when the city fell. Villa himself sent a despatch in which he claimed credit for the victory. According to him, 500 rebels were killed and 800 wounded. Amongst those reported killed are Ortega and Rodriguez. The Constitutionals, on the other hand, lost 4,000 by death. Moreover, 2,000 were wounded and 5,000 were taken prisoners. The rebels also captured twelve cannons, nine trains, two carloads of ammunition, 6,000 rifles and a large supply of provisions. Rebels are pursuing the Federals, and report has it that they have surrounded Orozco, a leader in the revolution against Madero. Meantime, two distinct armies of rebels, one favoring Villa, the other Carranza, are moving on San Potosi. What will happen when they meet it is hard to say, for the split between the two rebel leaders is now complete. Early in the week Villa arrested a large number of prominent friends of his rival. Some he cast into prison, others, like the former Mayor of Juarez, he sent into exile. The breach, no doubt, will be widened by the statement recently issued by Breceda, Carranza's Washington agent. In a long document this man exalts his chief and depreciates Villa and his followers. Unfortunately, the statement appears to implicate an American consular agent in the sordid proceedings. It says:

The principal foreign element doing this work in favor of Villa are two intimate friends of Lazaro de la Garza, the financial agent of Villa. One of them is a German Jew, a fellow of many doubtful connections in the United States, and he claims to have in Washington people to help him in official circles.

The other one is an American who has posed during several months as a confidential agent of the State Department for the revolution, but who as a matter of fact has only been a political attaché and adviser of Villa in international matters. The attitude of this man, who is an intimate friend of de la Garza and of the German fellow, has led Villa and Angeles to believe

that they could count upon the sympathy and the support of the Washington government, which to a great extent contributed to encouraging the insubordination that existed in the interior.

If this be true our Administration appears in a bad light, indeed. If it is not true, it should be repudiated immediately. There is also need of an explanation of an assertion that, when an embargo against shipment of arms was in force,

Mr. Lind was advising the constitutionalist agents how to get arms into Mexico without infringing upon the letter of the President's embargo policy.

Somebody must speak; and it is to be hoped that the speech may lay the blame where it belongs, not on the people at large.

**Servia.**—By virtue of a concordat signed on June 24 by Servia and the Holy See, the Church secures formal recognition in that turbulent country. The Government

*The Recognition of Catholicism* engages to pay salaries to the Archbishop of Belgrade and the Bishop of Uskub, to subsidize a seminary and

permit religious instruction in the schools. Mixed marriages will be regulated by canon law, church property is to be considered inviolable, and public prayers will be offered for the King. As the Catholics in the country did not number, four years ago, even 10,000, while the adherents of the Greek Orthodox Church were reckoned at nearly 3,000,000, the concordat seems to be a remarkable concession on the part of King Peter. Just before leaving his capital last week for southern Servia, he placed the administration of affairs in the hands of his second son, Prince Alexander. The King's action is regarded by many as a preliminary step to abdicating the throne.

**Spain.**—The formidable strike of the merchant marine was practically settled by concessions on the part of the companies and by the government's promise, frankly ac-

*Settlement of Marine Strike* cepted, to investigate the seamen's demands, to favor the creation of funds for their needs, to pass a law

of provision for accidents and for the just regulation of hours of labor. Bilbao, where the agitation began, remained aloof for a time, but soon fell into line. This amicable agreement was inspired in great measure by religious motives and hence can teach us a salutary lesson.

Catholic Spain has just honored its newly created Cardinal, Mgr. Guisasola, Primate of Spain, in a truly royal way. According to an ancient custom the Cardinal

*The King and the Cardinal Primate* officiated at Mass in the presence of the King and Queen, the bishops and the whole court. During the Mass

which took place in the chapel of the palace in Madrid, the King placed the red biretta on the Primate's head, thus signifying to the court and the country his recognition of the new Prince of the Church and his desire that all should pay the Cardinal the respect and homage due to his exalted position.



## TOPICS OF INTEREST

## An Appeal for Mexico

An afflicted land is calling for help. Dying men, starving children, ravished women are uplifting their voices calling on God and their neighbors for mercy and assistance. The cry is real: the voice of the dying man is from the heart; the plaintive tones of the poor little children, the agonized shrieks of the abused, deflowered, ruined women are from the very depths of the soul. Demons stalk the fair land; a demon's work of lust and carnage is done. Life, virtue, religion are held cheaper than dross; they are the sport of carnal, brutal men, who respect nothing, not even God, nor their country's honor, nor themselves. A leader of the northern rebels, who is held up to us as a liberator, has six concubines; his men have ravished the women of a captured city on two successive days; they have outraged priests; they have treated nuns as things of shame; they have desecrated and robbed churches, breaking open the doors of the tabernacles to seize the sacred vessels; they have been promised riot and loot in abundance on reaching Mexico City. Lust has ruled them; carnage has accompanied them; ruin and despair are left in their wake. Never in the history of modern times have worse scenes been witnessed. Is there no pity left in the hearts of men?

The rebels of the south are sweeping northward as eager for prey as vultures for carrion. Dead men and women, charred houses, blighted fields are left behind them. They raid a hacienda, tie the men in the patio, ravish the women before the very eyes of their husbands, fathers and brothers, then disembowel the poor victims, afterwards slay the men and so abuse the corpses that a narration of their deeds would disgust even a brute, did it but understand. This is no exaggeration. These facts and others, not a whit less harrowing, are from the very scene of the outrages. The crime of it, the shame of it should make us blush for humanity's sake, at least, if not for any other reason. Imagine women made spoils of war in a rebellion which is supposed to be carried on with the lofty motive of helping a nation to a higher, better, more spiritual plane! Yet such is the case. Women, refined mothers, fair, tender, young girls are made spoils of war, victims of the lust of uncouth men of the mountains, in the name of higher spirituality and economic reforms. This is a mockery of Heaven, an insult to the intelligence of men, a coarse jibe in which the depraved alone can find a meaning. Women are actually spoils of war! AMERICA may not be trusted? Very well. There is a man in Mexico, one Gregory Mason, special correspondent for the *Outlook*, so ardent an admirer of Villa that he would make him President of Mexico. His different articles about him lack nothing in enthusiasm; yet he writes to his paper under date of June 20:

Following the artillery were the women and children, four hundred of the former being part of the spoils of war at Paredon. Those who were young and pretty rode behind mounted men or in buggies and other nondescript confiscated vehicles, while the mothers and boys trudged behind, carrying babies, chickens, umbrellas, pots, pans.

Decency forbids us to say more of this. But what do American husbands think of it? What do American fathers and brothers think of it? What do American mothers and maidens think of it? The women of Mexico are like other women. They are just as noble, just as tender, just as timid, just as jealous of their honor as our mothers and maidens. Yet, see to what a pass they have been brought! They are numbered with pots and pans and umbrellas and chickens and dogs. Their fate is worse than the fate of the beasts. The white slave traffic aroused this nation from end to end. The white slave traffic was as naught to the riot of lust in Mexico. The blood recently shed in Colorado brought indignant protests from every part of the land. The blood shed in Colorado was as a drop in the ocean compared to that spilled in Mexico. Blood is fairly streaming there, not on the battle fields alone but in the very hospitals where poor, wounded creatures are butchered by their conquerors. The facts are true. Our part then—what is it? Has this war been brought on by American lust for gold? Has it been prolonged for gold? Who will explain our conduct in regard to the munitions of war? What part have we had in the construction and management of wireless stations for the rebels? Who will explain other acts which await revelation? What is the reason of them? It is hard to say; but one thing is clear: God lives and reigns and in His own good time, He will heed the cries of the dying men, the wails of starving children, the shrieks of ruined women. In the meantime let those, who can, take consolation from the fact that "Though Villa is a Romanist, yet he does not use tobacco nor drink."

THE EDITOR.

## Public Office a Sacred Trust

Everybody admits the principle with the exception of a few who take no pains to conceal their dissent. Sooner or later, however, these come to grief; the principle remains, recognized as one of the foundations of our political system. Yet it gives us a good deal of trouble, because its application is anything but easy. A candidate proclaims it continually; but no sooner is he in office than we see office holders discharged to make room for his supporters. One would like an office, he thinks he is fitted for it. He is told: You must see your congressman, or assemblyman, or senator, or the party manager of your district. He does so; and the first question put to him is not: What are your qualifications? but, Who is behind you? or, What claim have you on the party? In ninety-nine cases out of a hundred his application fails; and he, goes away denouncing bitterly the corruption of politics.

What is worse is that the politicians themselves feel guilty; and as they can not change their methods they harden their hearts and, perhaps, really give themselves up to abuse their power.

A little reflection will show that in applying the principle one must take into account the nature of political institutions. Our system includes the fact of two or more parties and the machinery necessary for their working. If one says that party-government is all wrong, necessarily corrupt, there is nothing more to be said to him. But such are few; and, in fact, not only is there nothing wrong in party-government, but also there is no other practical way of working a popular government. From time to time certain organizations are called into being by some real or supposed necessity, and we have a citizens' alliance, or a reform league; but such are naturally temporary. They pass with the passing of the need, and we find ourselves with only the regular parties. If party government is not to be condemned, neither is its necessary consequences of putting the administration into the hands of members of the successful party and of granting those who have organized the victory the right of nominating the office holders. If the chief of the administration change, there is no intrinsic reason why those under him should not be changed; and if these are changed the party managers can not be expected to stand aside dumb in the matter. Some regard fixity of tenure in the civil service as the expression of essential justice. This is an exaggeration. Its virtue is purely extrinsic, coming from this, that the public service requires the permanence of those who carry out the mechanical working of an office, because only in this way can be had public servants familiar with the details of their work; and also, because such persons must be paid adequately if they are to give efficient service. Such payment may be intensive or extensive. It would be intensive if to those who might be removed at any time was given a large salary while they are in office. It is extensive if they are paid a moderate sum, but guaranteed against dismissal otherwise than for definite cause. Evidently economy demands the latter method and excludes the former. There is, therefore, no intrinsic wrong in changing the servants with the change of the administration.

The existence of a party implies necessarily the existence of a party fund; and there is no other way of providing such a fund than by the subscriptions of the members of the party. One is free to choose his party according to his best light on the subject. He is free to do his best for the success of his party, and therefore to contribute to its funds. The fact that he is a banker, or a railway president does not deprive him of his liberty in the matter; and if the directors of a corporation judge better the general policy of a certain party, there is no essential reason why they should not contribute as such to its funds. Exaggerations in these matters have their necessary result in corruption. If a corporation's di-

rectors are convinced that by contributing to a party fund they are doing something necessarily wrong, they will be likely to "go the whole hog" as the saying is, on the ground that "one may as well be hanged for a sheep as for a lamb."

The only road to political purity is to recognize the concrete, unchangeable facts of our form of government and then to require all concerned to govern themselves by the universal ethical principles lying at the root of every society no matter what may be its form. The first of these has reference to the nature of public authority, and is expressed in these few words: "All authority is of God." By this is meant that as God has created man a social being, the society in which man necessarily lives is God's work. Society must consist of two elements, the ruler and the ruled. If the latter do not obey the former, society can not exist. Consequently this obedience is God's will; in obeying the ruler we obey God, as in resisting we "resist the ordinance of God," as St. Paul says. The people by their vote designate the ruler. In doing so they exercise a constituting authority—we have no wish to detract from their function in the matter—but they do not commit to him by any delegation their executive, or legislative, or judicial authority. These are functions of social authority as instituted by God the Creator of human society, not the result of any human convention. On the other hand, as the particular form of any society may be the effect of the constituting power of its members, these have the right of affixing certain conditions to the exercise of authority, dividing, for instance, the legislative and the judicial power from the executive, and fixing due constitutional limits for each. It may determine that one may be elected to the legislature or to the executive office bound to a certain platform approved of by the electors beforehand. But this belongs to constituting power, which all admit to be distinct from the administrative. Let all in authority have a clear notion of its origin and of their responsibility, not merely to the people, but above all to Him who instituted it, and the first great step to political purity will have been made.

The second principle is that authority is for the benefit of those subject to it. In the natural order the individual comes before the society, and this exists only because it is a necessary means to attain the individual's perfection. It is, therefore, a means; the common good of all its members is its end. Hence the possessor of public authority fails in his duty to God if he uses his functions to favor any particular individual or class. The fact that one has contributed largely to campaign funds or has in any other way helped to elect him gives no title to a demand that he shall do anything that will injure the meanest member. "What is your policy? I think it good, and will aid you in your electoral campaign": here is a perfectly legitimate contract. "This is my demand. Accept it, and you shall have my help": here is a contract that may be just the reverse, and may involve both parties in grave moral guilt before God.



These two principles must govern all in authority from the greatest to the least, from the occupant of the executive mansion to the policeman on the block. All must remember that their authority is in the last analysis from God, and no one may look on it merely as a means to his own personal gain or that of his friends and supporters. But there is another class concerned in them. We have seen that by the very nature of things the party managers have come to have a very large share in government, in determining both the persons to be charged with authority and the measures to be carried into effect. That the Constitution does not mention them, does not change the fact. They are, therefore, as much bound by those principles as anybody else. This is too easily forgotten; and from such forgetfulness not a few evils may arise.

Some may call these ideas utopian. They say the same of the idea of Pius X "to restore all things in Christ." It would be, perhaps, utopian to expect their adoption by all in all their fullness, to expect the abolition of all injustice in the political order; for only in "the new heavens and the new earth we look for" will unmixed justice dwell. It is not too much to expect those who hold that public office is a sacred trust, and these constitute the vast majority of our public men, will be helped greatly if all Catholics profess in season and out of season the principles on which alone that maxim can exist unshaken.

HENRY WOODS, S. J.

### The "S. P. C. W."

Mr. Edmond Lester Pearson recently offered the *Nation's* readers a valuable suggestion. He urged the founding of a "Society for the Prevention of Cruelty to Words." "Big" and "proposition" are two, for instance, that deserve, in his opinion, "shorter hours, easier work, longer vacations," and there are dozens of other words, of course, that need a rest quite as much. Many a phrase, too, as he points out, has now become, by repetition, very tiresome. For example:

"Bulk large" has bulked large in every newspaper for two or three years, and earned a good rest. "Good red blood" lies buried beneath a mound of jeers. "Glutton for work" is still going strong. "Psychological moment" was shyly retreating to the suburbs, but the recent Presidential patronage of the adjective will, perhaps, cause its head to peep forth again.

The list, of course, could be extended indefinitely. How refreshing it would be, for instance, to meet a public man or two, even without the "courage of his convictions"; to avoid hearing, in some circumstances, "the last word" on a subject or finding a question brought down to its "last analysis"; to be spared reading once more that a catastrophe was "simply appalling"; to escape learning that something is "increasingly" this or that; to chance upon a fact, however uninteresting and unimportant, which is not a "matter of common knowledge" to "the

average man" or to his intimate friend, "the man on the street."

Every reader and every writer of current literature is, without question, eligible for membership in this new organization, the S. P. C. W., for which of us is free from the habit of using too readily and too often certain threadbare words and phrases? The cause of this common proclivity is our inherent laziness. It is so much easier to use a "bromidic" expression to convey, no matter how vaguely, our meaning than to go to the trouble of finding the exact words we should employ. Conventional, technical or time-worn phrases, catchwords and slang, always enjoy a wide vogue because they are such handy labor-saving devices, such convenient substitutes for thought. Therefore terms like "service," "uplift" and "social justice" are mercilessly overworked nowadays by undogmatic parsons and socialistic enthusiasts, the slang of the streets invades the drawing-room, the language of trade is used in the home, tropes from the golf-links grow stale, vapid phrases coined by paragraphers or found in "best-sellers" are heard repeatedly in conversation, and this is all chiefly due, of course, to the fact that we are such lazy, unoriginal and imitative beings.

If these hackneyed expressions were wholly confined to spoken language, it could perhaps be endured with fortitude, but they also pervade the innumerable periodicals, magazines and papers of the day. In order to keep their advertisers, these publications not only have to appear regularly but must also devote a certain amount of space to "reading matter." To supply the latter an army of "writers" is employed who lack, in many cases, either the time or the ability to express their ideas in well-chosen words or in the language of good literature. Even if these numberless scribes all had leisure and talent enough to produce literature instead of mere "copy," would the so-called "reading public" appreciate it? Life is now being lived so rapidly that the "discerning reader" is threatened with extinction. Mechanical contrivances for saving time were never more wonderful and numerous, but how many of the hours thus saved are used in cultivating a correct taste in literature and in the selection of words?

Conditions might improve a little, however, were we all to become forthwith charter members of the Society for the Prevention of Cruelty to Words. While shunning carefully the pitfalls that lie in the path of those who strive overmuch for originality of expression, we should note how frequently "ready-made" phrases, hackneyed quotations and saws, meaningless catchwords and "bromides," fall from our lips in conversation or slip from our pen when we write.

*Reflecte, dolo, emenda*, was the old meditation book's exhortation at the end of the "third point." Zealous members of the S. P. C. W. must take to heart a like counsel. We should recall how cruelly we have overworked during our past life, through thoughtlessness and indolence, certain favorite words and stock expressions,

then sorely grieve over our innumerable lapses from self-denial and recollectedness in this matter, and finally make a generous resolution to shun tired-out words, banal slang, and stereotyped phrases.

S. P. C. W. associates, moreover, who realize by sad experience how prone they are to the inconsiderate employment of such terms, must sternly curb this tendency by devising practical correctives. When tempted, for instance, to speak solemnly about "the beauty of service," say instead, "the vagueness of undogmatic religion"; when about to refer feelingly to "uplift," take thought and use in its place "external decency"; when "the social worker's activities" is trembling on the lips, check yourself and say "subsidized proselyting."

Ready alternatives for all slang phrases should likewise be constantly at hand. Except by the intellectually bankrupt, they are easily found, for every slang term that the unlettered multitude forces to convey a hundred varied meanings has, of course, as many exact equivalents in the vocabulary of the cultured. As for the platitudes and commonplaces of social intercourse, with a little ingenuity, freshness of phrase and novelty of expression could be imparted even to that well-worn vocabulary. Though it is now rather late in the world's history to invent strikingly original observations regarding the weather, for instance, as the subject has already been pretty thoroughly discussed from every angle possible, still the absolute omission of references to prevalent atmospheric and barometric conditions has been known to give irresistible charm to the opening of a conversation.

As for the thousand and one ready-made expressions the moulders of the English language have left us, or modern writers and speakers are coining for us, how disastrously prone we are to use them to excess! To free himself from the tyranny of such phrases, a resolute young man, who will doubtless join soon the S. P. C. W., takes pains so to vary them by the use of transposition that his conversation is a series of shocks and surprises to the staid and conventional. Words that have been wedded for ages leave his lips ruthlessly divorced. Quotations used time out of mind to express certain familiar truths, he shuns like aconite. Old wives' proverbs he regards as either absurd or untrue. He never speaks, for instance, of "odds and ends." They are always "ends and evens" with him. He no longer walks "to and fro" or advances by "leaps and bounds": he goes "fro and to" instead, and proceeds, if need be, by "bounds and leaps." He has no intention of ever "shuffling off this mortal coil," but will simply *die*, some day, and as he hopes *in osculo Domini*, though he has more than once lost his temper almost irretrievably on being warned by an indiscreet friend "to do at Rome as the Romans do." The youth's practices, however, are not free of course from their own perils. Nevertheless he should always be admired and occasionally imitated by faithful members of the Society for the Prevention of Cruelty to Words.

WALTER DWIGHT, S.J.

### Integralism and Integralists

The Crusades were a noble enterprise: some of the Crusaders were no better than they should be. Integralism has a good sense; but its loudest advocates have given it a sinister twist. Integrity of faith and docility, of morals and discipline, is a thing demanded of all Catholics, a thing it is each one's duty to achieve. The Holy Father has had reason from time to time to deplore and correct its deficiency in one or other regard among those who have claimed to be faithful Catholics. Integralism represents a campaign and a set of ideas. On its good side the campaign is in support of the Holy Father, the ideas are those of sound faith and loyal obedience. On its sinister side the campaign has shown a general suspicion of the neighbor's integrity, a proneness to anticipate authentic judgment, to brand the neighbor not only on secure ground, but even on flimsy or perverted evidence, and an intolerance of the neighbor's explanation or defence. In its system of ideas is involved a series of probable opinions insisted on as authoritative, a number of interpretations of an extremely restrictive character put upon the official utterances and even the unspoken mind of the Holy Father. In a word, it embodies an expansion in its own sense of the concept of Catholic integrity whereby it would set a yoke upon the faithful which the Church has not.

Catholic integrity involves several elements: There is the acceptance of all revealed truth as infallibly taught *ex cathedra* by the Church and its Pontiff: he who will not go this far is an out-and-out heretic. Then there is the acceptance of the daily teaching of the Church, even when she does not pronounce *ex cathedra* and even when the doctrine taught may make no claim to be even implicitly revealed, but the denial of which would imperil revelation. He who will not go this far has missed the point of the full teaching power of the Church, is an indocile son, and has one foot, at least, on the exit from the Church. We must not forget that there is an ecclesiastical faith due from us as well as divine faith, and that the universal refusal of the one is inevitably followed by the denial of the other. Thirdly, there is the acceptance of the directions of the Church and of its Pontiff in the exercise of our activities which either directly involve our Catholic faith and morals or, though of other concern, are open to lead us into real danger to our faith or moral life. Directions of the present Holy Father in this sense have borne on the teaching and study of philosophy, theology, Holy Scripture and ecclesiastical history, on participation in political life in United Italy, on the organized action of Catholics for the betterment of social conditions in Italy, in France and in Germany. In the face of these directions we can discriminate four lines of conduct.

There are those who unqualifiedly accept the Holy Father's commands and counsels, and carry them out absolutely in spirit and letter, and here we have un-



doubted obedience and loyalty. At the other extreme, if a man practically ignores such counsel or command, or by subterfuge avoids or by chicanery perverts the Pope's orders, clearly the man is neither obedient or loyal. Then you have the case where local ecclesiastical authorities, finding in local conditions the danger of a greater evil from present literal conformity to the directions of the Holy See than from the very evil itself, legitimately request and legitimately obtain from the Holy Father a temporary modification of the instructions, or a dispensatory suspension thereof. The local authorities may deplore equally with the Holy Father the existence of such conditions, but may be helpless for the moment to change them, and in making his concessions the Holy Father is assured of their discretion no less than of their loyalty. Just here an abuse may arise from the acts of one who is entirely out of sympathy with the guidance of the Holy See, and has no scruple in putting all sorts of pressure and extrinsic constraint upon the Holy Father to extort from him a relaxation of his prescriptions where there would be no ground for it, did not the clever rascal stir up the difficulties that constitute the ground. No doubt, such a one is a knave, and the Holy Father complains of his existence.

Finally, outside of this field of real integrity, I might differ with the Holy Father about the freshness of the eggs served at my breakfast, and I trust I may do so without treason. Yet a rabid zealot might try to hold me down to the Holy Father's view of the eggs on peril otherwise of being branded as disloyal, *antipapale*, and charge me at the end with being a Modernizer myself, who insinuates by my example that the Holy Father breaks his fast on eggs instead of the traditional coffee and butterless bread. Such identity of ideas no more belongs to Catholic integrity than does impeccability to infallibility.

Now, in the actual world of Catholic effort to-day, who does, and who does not, exhibit the fulness of Catholic integrity, it is not for the writer to say. But he thinks it quite safe to assert that such loyalty in general prevails, and yet there are sad exceptions in our day, as there were in every period of the Church's history. Of course, where organized activity for social betterment is working along fixed lines and making legitimate use of political rights to that end, those directly inspiring the movement may sometimes be carried away by their sense of the importance of the social and political interests at stake and by a touch of the national spirit, and may estimate these interests' proportionate value and the proximity of peril to Catholic faith and morals differently from the central authorities at Rome. They may be tempted to think Rome has not grasped the real conditions, exaggerates the peril and does not appreciate the weight of good that balances that peril. But our faith, of course, is more valuable than political success, and our morals more important than riches. We must

remember that both the prerogative of judgment, and the responsibility of answering to God for our guidance, stands with the Pontiff. Such difference of view may cause a chafing under restraint, and its correction is most desirable, but it is a quite different thing from disobedience or disloyalty.

As for the Integralists who have chiefly fostered the present controversy, they are the editors of a few Catholic newspapers in Italy, with an ally or two in France and Austria. They began very creditably refuting Modernism, soon claimed to discover what they termed "Near-Modernism," usurped in imitation of the secular press the chair of judgment, and condemned with obloquy all who dared dissent from their views. While confined to affairs at home their campaign was none too popular in Italy, so with an impertinence not peculiar to themselves they turned to meddle with the home affairs of other nations, and attacked the Catholic associations and press in France, Germany and Austria. They were of a type to be found over here, as elsewhere, who in controversy know neither moderation, modesty nor courtesy, and they finally lost track of the limitations set by the natural law against rash judgment, misrepresentation and calumny. This led a witty Roman Cardinal to remark, "This gentry may be defenders of dogma, but they are not strong in moral theology." They had then reached the stage when my character would suffer at their hands for difference of opinion in the matter of my matutinal eggs. Under pressure they might admit I was still a Catholic, but would insist that I was not *papale*; a Catholic, but no Papist. "That is a modern distinction with a vengeance," quoth another Roman Cardinal, "to be a Catholic and not a Papist."

At length the French periodical, *Les Etudes*, conducted by the Jesuits, rebuked the whole turbulent group in a very moderate article on the limits of legitimate criticism. This sent the pack barking headlong after the Jesuits. Up to this time the two leading offenders had in their more serious lucubrations been using the collaboration of a few Jesuit friends, who doubtless shared some of their extreme ideas. The local Jesuit superiors, because of the unfair, not to say dishonest attacks upon their brethren in France and Austria, interfered with this collaboration and requested the editors in question not to frequent the local Jesuit residence. This provoked an attack upon the General of the Jesuits, from whom it was wrongly thought the interference came, and a great leader was published charging the Jesuits with being divided at the time of the General's election into two groups, Integrals and Liberals, and that the latter prevailed in electing the present General to his office. This was slander, pure and simple, and was at once disproved by Father Tacchi-Venturi, the historian of the Italian provinces, who traversed the charge with full reference to documentary evidence. None the less the story had to go the rounds of the press, and, as usual, Father Tacchi-Venturi's refutation has failed to keep up

with the charge, which, by the way, has doubtless long ere this reached you in America. In the press at large the editors aforesaid are taken to typify the Integralist. Their fault has been hasty and irresponsible zeal. Their original opportunity came wherever there appeared signs of disobedience to the Holy Father's rulings. Their later field, wherein they became "croppers," lay in attacking anybody in sight who was opposed to their own extravagances. All good Catholics stand for Catholic integrity: most good Catholics repudiate the Integralist.

CHARLES MACKSEY, S.J.

Rome, June 10, 1914.

### Pagan Indians

Incredible as it may seem, it is a fact that in the United States of America, in the twentieth century, paganism, strictly so-called, crude and repulsive, survives among some of the native Indian tribes. A rough estimate indicates that one-third of our Indian population of more than 300,000 is still heathen. This heathen element is made up chiefly of full-bloods, but it contains a sufficient number of mixed-bloods to excite wonder. While there are some tribes in which no professing pagans can be found, it is not a matter of surprise that among these, especially the more-recently converted, superstitions and pagan tendencies still linger. There are, moreover, many Christian tribes which have a contingent of pagans. The Menominees (Wisconsin) serve as a case in point. Of the 1,660 Menominees, 1,250 are Christians, while 410 obstinately cling to heathen rites. Finally, there are a number of tribes in which paganism prevails practically to the exclusion of any form of Christian Faith: notable among these are the Moquis (Hopis) and Apaches (Arizona), and the Navajos (Northern New Mexico and Arizona).

There are Catholics among the Apaches—the Jicarillas and the Mescaleros—of New Mexico, but it appears to have been impossible to provide missionaries for divers tribes of Arizona, and no permanent work has been undertaken among the Apaches of that State, despite the fact that it is thought they offer a promising field for missionary zeal.

Of all heathen Indians the Moquis probably are the most stubborn. They are "town" Indians and live in villages built for the most part on mesa tops. They were brought under Spanish authority in 1598, and in 1629 the first mission was established among them by the Franciscans. To this day may be seen the ruins of mission buildings, particularly the foundations of a large church in the village of Oraibi. The Moquis were not responsive to their missionaries, whom they murdered in 1680. Every effort for their conversion has failed. Pagan though they be, they are intensely religious and their lives are spent in the observance of intricate religious rites. The rain gods receive much attention from these children of the desert. Once in two years a very remarkable ceremony

in honor of the snakes, the messengers of the rain gods, takes place among them. During the snake dance, which now attracts hundreds of spectators from all sections of the country, the snake priests carry live serpents, some of which are venomous, in their mouths. The Moquis, as a rule, are monogamists; they are temperate and bear a good reputation for honesty and chastity, although this latter virtue must be considered in the light of their pagan code. They may be said to live a civilized life that has changed little from what it was centuries ago. Their mode of living is in harmony with the character of the country they inhabit. If Christianity and its observances could be substituted for their pagan belief and practices there would be little need for further change. Some of the children educated in mission and government schools become Christians and give much edification, but these return to their pueblos to undergo merciless persecution. Attempts in recent years to Christianize the Moquis have been made at Oraibi by Mennonites and at the "second mesa" by Baptists: both, practically, have failed. Although a Catholic mission has long been contemplated, no religious order has been found willing to venture into the unpromising field.

The Navajos, in many respects, are the most interesting of Indians. In 1869 they numbered less than 9,000, while to-day official reports give them more than 30,000. Entirely self-supporting, their individual property in 1912, consisting principally of sheep, horses and cattle, was valued at more than \$7,000,000. As their numbers and herds increased the boundaries of their reservation had to be extended, and many of them reside on the public domain beyond the reservation lines. They are industrious, frugal, shrewd. The women are widely known as weavers of blankets and the men as silver-smiths. Sacrifices, dances, chants and sand paintings have a place in their pagan religion which finds expression in a great maze of ceremonials. Believers in charms and witchcraft, they are burdened with a heavy load of superstitious practices, and, like many other pagans, a great deal of their time is taken up in efforts to conciliate the evil spirits. Divorce is common among them and polygamy is still practised to some extent despite government regulations.

Their comparatively numerous Protestant missionaries have made scarcely any impression on them. The Spanish Franciscans made several unsuccessful attempts (in 1630, in 1746 and in 1749) to Christianize them, and, in 1898, friars of the Franciscan province of Cincinnati began a work which bids fair to meet with success. While only a few adults have been converted, the priests have gained the confidence practically of the whole tribe, many of whom, on various occasions, have publicly declared they are willing that their children should become Catholics, and, furthermore, that they want only one religion in the tribe—that of the Fathers of St. Michael's. At St. Michael's, the mission centre, eight miles from Fort Defiance, the Sisters of the Blessed Sacrament, founded



by Mother M. Katharine Drexel, have an excellent school of one hundred and thirty pupils; there is a sub-mission at Chin Lee, and a chapel at Lukachukai—all in Arizona. The Franciscan Fathers, five or six in number, have issued several valuable works on the Navajo language and have others in preparation. Their patient, rational, persevering policy, in due course of time, will in all probability bring about the conversion of the majority of the Navajo people.

Some well-equipped religious order should undertake the conversion of the Moquis and the Arizona Apaches, and the clergy and laity generally should lend moral and financial aid to the Navajo mission and all other Catholic Indian missions. Catholic zeal must not slacken while one plague spot of paganism defiles our country.

WM. H. KETCHAM,

*Director of the Bureau of Catholic Indian Missions.*

#### Anglicans and Infallibility

An interesting article appeared in AMERICA some time ago, giving a brief account of the history of the Society of the Atonement at Graymoor. In the course of his article the writer says: "That a religious institute could have existed for ten years in the Episcopal Church, and all this time holding the Catholic Faith in its entirety, inclusive of the Immaculate Conception of the Blessed Virgin Mary, and the Papal Infallibility, was astonishing to many. Yet this was done by the Society of the Atonement, not in secret, but openly, and with a monthly magazine boldly proclaiming the fact to the world."

Naturally this raises the question as to whether an Anglican really can hold to the doctrine of Papal Infallibility and remain an Anglican.

To hold Papal Infallibility as an opinion is one thing; to accept the dogma of Papal Infallibility as *de fide* is quite another. The dogma of Infallibility as an Article of the Faith is as incompatible with Anglicanism as is light with darkness. The two propositions are mutually destructive; and a very elementary principle of logic assures us that of two contradictories one may be true, but both can not be.

One of the fundamental tenets of Anglicanism is that the Church can err, that Councils err, and also that the "Bishop of Rome hath no jurisdiction in this realm of England"; or, in other words, the Anglican Church denies altogether what a Catholic understands by Catholic Unity and Authority. As to the other side of the question; we all know what the Church means by the Infallibility of the Pope. So that it is practically impossible to avoid the conclusion that for an Anglican to hold to Papal Infallibility and to remain in the Anglican Church, so far from being Catholic, is the supreme effort of the Protestant principle of Private Judgment—that is, provided such an Anglican grasps fully the import of the dogma of Papal Infallibility as *de fide*. To accept it as a pious opinion is not to accept Infallibility at all: the whole thing stands or falls according as it rests upon a Divine Revelation or not. A position, such as has just been indicated, is, of course, untenable, and the obvious step for the members of the Society of the Atonement to take was to make their submission to the Infallible Teacher—which they did.

The Anglican Benedictines were quoted as being of this same turn of mind, but they do not appear, so far as any of their printed publications or public utterances indicate, to have made the doctrine of Papal Infallibility part of their program. Their acceptance of the Immaculate Conception

has more to be said for it. The Kalendar of the Reformed Church of England as by Law Established does contain a feast of the Conception on December 8, and this is the old name for the feast which received the title of the Immaculate Conception at the Vatican Council. On the face of it, the Anglican Church is committed to no opinion on the Immaculate Conception.

There is, of course, the fact that the assembled Bishops of the Anglican Communion at the Lambeth Conference repudiated the dogma of the Immaculate Conception and the Infallibility of the Pope, on the ground that they were contrary to Catholic teaching! But how far even this may be said to bind the Anglican conscience is a matter for the individual Anglican to decide.

In a pamphlet issued so recently as June, 1912, entitled *The Benedictines of Caldey Island*, appears an article on St. Benedict, which is more or less of an apologia for Anglican Benedictinism. The following significant sentence occurs in the course of the article:

These other systems (Dominicans, Franciscans, Jesuits, etc.) are therefore *Papal* and *Roman Catholic* monopolies but Benedictinism is *Catholic*; and the question is not whether the Benedictine Life can be restored in the Church of England, but whether the Pope can over-ride the ruling of an *Ecumenical* Council.

Clearly, this is hardly the kind of thing any Catholic would say regarding the question of the jurisdiction of the Supreme Pontiff; nor could it be construed into an acceptance of Papal Infallibility.

The title of "Benedictine" also was—in the Anglican days of this community—called into question both by Catholics and Anglicans, and in defending the use of this title the Caldey religious were forced to fall back upon a "Catholicism" without the Pope; certainly without the Pope as the divinely-ordered Centre of Catholic Unity.

The Anglican Benedictines did, of course, come to accept the dogma of Papal Infallibility, otherwise they would not be where they are to-day. Their full acceptance of this dogma came with startling rapidity, and, as circumstances showed, they acted with unquestionable logic in determining that to accept this dogma they must reject the heresy of Anglicanism.

"I am quite sure," said the Bishop of Oxford to the Caldey monks, "that I could not become Visitor of your Community until the doctrine of the Immaculate Conception of the Blessed Virgin . . . had been eliminated from the breviary and missal. I feel sure that the public profession of these doctrines, *i.e.*, as part of the common faith, can not be justified on any other than a strictly Papal basis of authority." The Caldey monks were brought up against a proposition that involved Papal Infallibility. Were they to reject the Immaculate Conception on the word of a prelate of a Christian body that denies the Infallibility of the Church, or were they to accept it from the mouth of him who claims to be the Supreme Pastor and Teacher of all Christians? They chose the latter, that is to say, they accepted Papal Infallibility, and before the hour was out they had definitely abandoned Anglicanism as incompatible with their newly-found belief in an Infallible Teacher. With the acceptance of Papal Infallibility the Abbot of Caldey laid aside, without comment of any sort, the exercise of his functions as a presbyter of the Anglican Church: the Sacrament, hallowed after the Anglican Rite, was removed from the altar of the Abbey Church to a private chapel, where it was consumed next day by a clergyman of the Church of England, and in due course, at the earliest opportunity, the monks submitted to Catholic Authority.

The words of the monks of Caldey to the Bishop of Oxford were, "You have cleared the matter up, and have helped us to

realize that we were in a false position, and could not honestly go on holding these views without at the same time being untrue to the teaching of the Church of England." The views referred to were belief in the Immaculate Conception and the Assumption of our Blessed Lady; but realizing that belief in the former of these as a dogma is bound up with the acceptance of Papal Infallibility *de fide*, the Caldey monks had no alternative but to abandon their allegiance to the Anglican Church, if their belief was to be anything more than an exercise of private judgment.

H. C. WATTS,  
Caldey Convert.

## COMMUNICATIONS

### An Open Letter to a Congressman

To Mr. Tribble, of Georgia:

You have been quoted recently in the public press as having spoken on a bill before the House of Representatives to increase the number of chaplains in our navy, and as having declared that "a Protestant nation pays from the public treasury for a chaplain to conduct what thousands of taxpayers believe to be an idolatrous worship."

You are described in the Congressional Directory as a representative of the eighth district, State of Georgia and a Democrat. In making this quoted declaration without carefully disclaiming the sentiments in it, you make its sentiments, according to all public usage, your own and are accountable for them as your own, even though you vaguely ascribe them to "thousands of taxpayers." When you use the words "an idolatrous worship," you refer, I presume, to that service of the Catholic Church known as the Mass.

I must remind you therefore that, some fifty years ago, the people of the State of Georgia, including the district you represent, together with other Southern States, was in armed rebellion against the government of the United States, whose navy needs the increased number of chaplains called for in the bill on which you spoke. The Northern States, among them New York, the one in which my father, a Democrat, lived, were engaged in supplying and supporting armies and a navy to put down this armed rebellion. The great body of the voters of these Northern States belonged to the Republican party and were known as "Radicals" because they advocated the most rigorous methods in carrying on this war to preserve the Union. A minority of loyal Northern men opposed the harshness of such radical measures; these men were Democrats. The Democrats, during all of the years your State maintained this armed rebellion, bore more than their share of political odium. Because of their kindly sympathy for the South, they were called by the Republicans, after a certain venomous snake, "Copperheads," and were looked on by their neighbors, if they happened to be otherwise decent citizens, as, at best, rather "queer."

When the Civil War was finally brought to a close, the political and industrial condition of the Southern States was pitiable in the extreme. The Northern Radicals, their appetite for vengeance still keen, kept armed troops in these subdued States to regulate all elections; they encouraged a breed of politicians known as "Carpetbaggers" to descend like a scourge on these prostrate peoples and by the aid of the votes of negroes—many of them, no doubt, ignorant of the crime they were abetting—the "Carpetbaggers" fastened themselves like vampires on the South and sucked its blood.

This, Mr. Tribble of Georgia, you will agree, if you have the slightest sense of a historical perspective, was a time when the South needed friends. And where did it then find them? Only among Northern Democrats, nowhere else. The prostrate South for many weary years had no friends other than Northern Democrats, and these men, in season and out, a minority constantly growing in power and numbers, pleaded and stood for the with-

drawal of the federal troops from the Southern States, and at last won their fight for it. Once the troops were recalled, the vicious carpetbag governments collapsed and the stricken South began to breathe and live again; and for this it had and has to thank solely the constant influence and friendship of Northern Democrats.

And who were these Northern Democrats? What was this Democratic party in the Northern States during our Civil War? The rank and file of the party, the backbone that held the Northern Democratic organization together when it was a by-word and a reproach in the American press, in the American pulpit and in American public opinion, were the foreign-born, and sons of foreign-born, American voters, and chiefly Irish-American voters, without whom there would have been no Northern Democratic party when the State of Georgia needed friends as, pray God, it may never need them again! And it is these men, Mr. Tribble of Georgia, who, with their American descendants, you stand up in the House of Representatives at Washington and insult by insulting that for which they have endured proscription and persecution and war and famine for centuries together, their religious faith. This is the return that you, Mr. Tribble of Georgia, and men of your sentiments, make to the men who forced the withdrawal from the election booths and state-houses of the South of the federal troops and the wretched carpetbagger and restored to your people their right of self-government. Did you not forget something of this when you insulted them the other day?

Owing to the tireless efforts of these Democrats, one after another of the radical measures that made a political hell of your South were lifted; and after the work of amelioration had been fully completed, history hardly offers a parallel to the magnanimity with which political and civil rights had been restored to this conquered people. Why, for doing less than the people of Georgia had done in those four years, the forbears of these Irishmen in their native land were hunted for centuries with fire and sword. You forget now how well off you are, Mr. Tribble of Georgia, because a kindly hand interposed to sheathe the bayonet and banish the carpetbagger from your country. A colored man might easily be standing in your place in Congress to-day, had not these Irish-Americans and these foreign-born Northern Democrats, whom you insult, come to the aid of your stricken people; and I know, by-the-way, of no colored man in American public life to-day who would have insulted his American fellow citizens, whether Catholics, Jews, Protestants, or pagans, as you stooped to insult them by referring to their chief religious service as "idolatrous." Why, but for these hyphenated, Irish-American, German-American and foreign-born Northern Democrats, you, Mr. Tribble of Georgia, might very conceivably be to-day roaming the woods of Georgia, your lands confiscated, your habitation destroyed, arrayed in a visorless cap, a blanket with holes cut through serving you for a coat, your feet tied up in skins and a club in your hand seeking an unwary hedgehog for dinner, because the right to bear arms in Georgia had long been denied you by a federal constabulary.

When you want next time to insult Irish, German and other foreign-born Americans and their descendants, choose a more decorous way than by insulting their religious faith. Ingratitude is reckoned a baseness among all but the savage people. Enjoy the privileges Catholic American voters have cordially helped you to enjoy. You are eating every day with your Congressional salary the bread and butter of these "idolatry" practising men. When bigotry tempts you again to insult them, be considerate, be restrained, be silent.

And if you are deaf to considerations of common manhood, there is a political consideration for you and Mr. Stephens of Texas and men of your ilk, Mr. Tribble of Georgia. Northern Democrats have long had their eyes and ears on you and those of your kidney. They are asking how it is that nearly all manifesta-



tions of bigotry against the Catholic, and the foreign-born are coming from "dear, old Dixie." They are reflecting that of the filthy, slanderous and anti-Catholic sheets, the great bulk are published south of Mason and Dixon's line; that the unspeakable Tom Watson, under indictment for sending obscene anti-Catholic papers through the United States mail, is a Georgia product; that the immigrant literacy-test bills are unworthy Dixie products. When you are asked to vote for one of them, remind your hide-bound colleagues that you and they of Dixie owe it in great measure to illiterate immigrants that you can vote to-day in Congress at all. You are at present one of a handsome Democratic majority in the house of Representatives supporting a Democratic administration that is, it is seriously to be feared, already doomed to a lamentable failure. When disaster overtakes its good intentions, try to feel that you have not helped to invite its political discomfiture, Mr. Tribble of Georgia, by the insults you have directed against a large body of the rank and file of the voters who sent this Democratic majority to the present Congress.

The trouble frankly is, sir, that you misrepresent the intelligence and charitable kindness of true Georgians. You are as one born too late. Bigotry, and especially ignorant bigotry, and the malicious misrepresentation of religious beliefs and practices had its only successful day in this country before the Civil War, when Know-Nothingism was rampant and men with your tolerant and intelligent views mobbed Sisters of Charity and put to death American citizens because they were Catholic priests. Your one cruel need is education. Resign from Congress. Present yourself at the primary school in your native village, enroll yourself with the children of your misrepresented district and learn in an American public school that all religions are free and have equal rights under our Constitution, and that among decent people of all creeds the first right of any decent religion is to be spared the insult of bigots and slanderers. Go to school until you learn that the United States of America is *not* a Protestant nation, as it is not a Catholic nation, but just a plain, intelligent, tolerant American nation. And learn among children that this country has no proper place in its legislative halls for men of the type of Mr. Tribble (as at present constituted) of Georgia.

For what you have said, your State may well be ashamed of you; your district has greater reason to be ashamed of you, your neighbors have reason to be ashamed of you—all worthy Democrats in particular are ashamed of you; and all intelligent men of every creed and of no creed in this big, broad country are, Mr. Tribble of Georgia, very heartily ashamed of you.

Indianapolis, Ind.

FRANK H. SPEARMAN.

### Why Catholics Lack Spirit

To the Editor of AMERICA:

With regard to that article which appeared in AMERICA for May 30, on the "Power of Catholics," may I make a suggestion? You say Catholics "lack power because they lack union" and "lack union because they lack spirit." Right here I could not help asking the inevitable question, "Why." And the answer, it seems to me, is because the various problems calling for a manifestation of Catholic spirit are not brought to their attention in a concrete, practical manner. AMERICA is doing its duty in this regard, but the paper only reaches a fraction of the 16,000,000,—another manifestation of the lack of spirit, to be sure,—but the "why" is not yet answered.

Let us take the Nathan episode. Suppose that the Sunday following the announcement of his appointment, the priests in every church in the United States had suggested at every Mass not the indefinite "something," but the definite necessity for a large number of the parishioners sitting down and writing a letter of protest against this man who has done such and such, and hence is undesirable. Suggesting to them, in other words, what they

should write, why they should write and to whom they should write. And not content with this, suppose the matter were insisted upon in private conversation, in Sodality meetings and the like. I feel sure the manifestation of spirit would be excellent and the desired result almost certain. At least a sentiment would be created, and this is all-important. Were each problem handled in this way, I have no doubt that the world would soon be impressed by the unity and strength of the Catholics in the United States.

My idea is simply this, that as *repetitio est mater studiorum*, so a constant and practical urging of the necessity of actively resisting the attacks against the Church and in some definite way, must be the work of those who are in closer touch with our people than the Catholic weekly is,—I mean, of course, our priests.

E. P. T.

Valkenburg, Holland.

### The Catholic Stage Guild

To the Editor of AMERICA:

I am writing in the hope of interesting you in the work of the Catholic Stage Guild recently formed in Canada. It is only in its infancy yet, as our pioneers, Messieurs Cameron and Ibberson, of Mr. Martin Harvey's Company, undertook to interest people on their tour from Montreal to Victoria this year. They succeeded in establishing nineteen centres, and we hope to be well organized by the opening of the theatrical season in October.

A Guild on somewhat similar lines has been formed in New York, under the direction of Father J. Talbot Smith, with whom I have had a correspondence, and we are most anxious to cooperate, as with the exception of a small number of English companies, our theatres all bring on American companies. This applies all over Canada. Will you not help us in the matter? At present the headquarters of the Guild is in Montreal, but we would not insist upon that, if by doing otherwise, it would further the work, and, as the letter-head shows, it is the "Catholic Stage Guild."

The Guild in England was founded by Father Kelly, S.J., of Leeds.

(MRS.) H. R. IVES,

Montreal, Canada.

Secretary C. S. G.

### For Safety at Sea

To the Editor of AMERICA:

The announcement is made that the North German Lloyd Line has arranged with the mother house of the Franciscan nuns in Vienna to put aboard each of its steamships two Sisters who will look after the spiritual and physical needs of the women and children among the steerage passengers. The steamship *Barbarossa*, which arrived last week brought two of the ministering nuns, and the line is so pleased with the experiment that it decided to continue the plan. It is to be hoped that competition, if no better motive, will soon force the other ocean transit companies that carry large numbers of Catholic immigrant passengers to follow this very practical and commendable plan.

There is another part of the ship's outfit that needs looking after, the library. The Truth Society in England and the Pius Verein on the Continent, since the control of the ocean liners rests there, might interest themselves in this direction. The luxuries of modern travel insist on the cabin library and experience shows that the books that it distributes for reading are often inimical to Catholic interests. If the societies interested in the circulation of good literature would take the matter up with the steamship companies they might arrange to have a proper proportion of Catholic books; or, at least they might include many healthful books amongst those selected for the use of the cabin passengers. It is an apostolic work calling for immediate attention.

L. T.

# A M E R I C A

## A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, JULY 4, 1914.

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### Independence Day

Our country celebrates this week her one hundred and thirty-eighth birthday. Happily it will not be observed with as much noise and uproar as was the custom a few years ago, when our appreciation of the blessings we enjoy could be properly expressed, it would seem, only by exploding vast quantities of gunpowder and by subsequently recording the day's grim harvest of killed and injured children. The anniversary is now celebrated more safely and sensibly by holding civic gatherings of various kinds in which old and young may participate, and which will awake or increase true patriotism in the hearts of all.

American Catholics, needless to say, yield to no one in devotion to our country. Many of the early explorers and colonizers of this continent were Catholics; the Declaration of Independence was signed by a Catholic, and in the hardships and sacrifices by which that independence was won, Catholics bore a generous share. In the famous Address which Bishop Carroll and four laymen presented to George Washington in 1790, in behalf of their fellow-Catholics in the United States, they could truthfully say to the President:

This prospect of national prosperity is peculiarly pleasing to us on another account; because whilst our country preserves her freedom and independence, we shall have a well-founded title to claim from her justice the equal rights of citizenship, as the price of our blood spilt under your eyes, and of our common exertions for her defence, under your auspicious conduct—rights rendered more dear to us by the remembrance of former hardships.

Washington, it will be remembered, in his gracious acknowledgment of the Address bore this testimony to the services Catholics had rendered the American cause:

I hope ever to see America among the foremost nations in examples of justice and liberality, and I presume that your fellow-citizens will not forget the patriotic part which you took in the accomplishment of their Revolution, and the

establishment of your Government; or the important assistance which they received from a nation in which the Roman Catholic faith is professed.

The tribute President Washington then paid to the "patriotic part" Catholics took in securing our country's independence, succeeding Presidents, had occasion required it, would have corroborated. For they could testify how lavishly the blood of Catholics has since been shed in the defence or preservation of the liberty and independence our Catholic forefathers did their share, some one hundred and thirty years ago, in winning for our countrymen.

Catholics, too, have richly contributed to the brain and brawn that make this country so enterprising and prosperous to-day. To Catholic faith and loyalty, moreover, the Republic, in time to come, may chiefly owe her safety and preservation. A nation of Socialists and unbelievers can never be truly great. She carries in her heart the seeds of slow decay. As the Catholic Church, however, is the only power on this earth that can vanquish the forces of anarchy and atheism, she may be destined, one day, to become the savior of the American Republic.

### The Wonder Grows

Nathan left us some three weeks ago. He has gone, but he is not forgotten. His fellow-countrymen are still squabbling over him. The Italian consulate of San Francisco discharged its lawyer for refusing to meet the Signor. Catholics are still indignant over his calumnies. Protests are rising from many sources. In one place a whole parish protested, in another 2,000 men protested; in a third, representatives of 35,000 men protested. Moreover individuals have written from many points to say that they will not go to San Francisco for the Exposition; even the *American Israelite* declares that it was indiscreet to send Nathan. So it was, as will become more apparent as time goes on. The end is not yet. Meantime some papers on the Pacific coast are speaking plainly. *Town Talk* relates the Signor's downfall in Rome and then proceeds to say:

Nathan has disgusted Catholics by his systematic and coarse assaults on the Vatican. His intimate friend is the editor of the *Asino*. . . . The *Asino* has the distinction of being the foulest paper published in the world. . . . Now the *Asino* is the fiercest of all anti-clerical papers. . . . Shortly after his election to office Nathan announced that the exterior of the churches of Rome belonged to the municipality, and that they might therefore be let out for advertising purposes. In a few days the exteriors of some of the finest churches were bedaubed with showy and glaring theatrical posters, representing nude, or semi-nude ladies drinking champagne. It was this sort of vandalism that caused the name of Nathan to be execrated throughout Italy, and that brought upon the vulgar Syndic the censures of the leading newspapers of Europe.

The wonder still grows. Numerous Catholics have written dignified and legitimate protests to various officials connected with the Exposition. The secretary of the



Federated Societies wrote to the President of the Exposition. He answered:

The negotiations with foreign nations following the invitation of the President of the United States to participate in the Exposition are conducted entirely through the Department of State. It is not expected that the officials of the Exposition are to be consulted, or have any voice in the selection of the representatives of any foreign government.

An aide-de-camp of the Army and Navy Union wrote to the Director of Congresses. He replied:

I note what you say regarding Mayor Nathan of Rome. The negotiations following the invitation of the President of the United States to participate in the Exposition are conducted through the Department of State. It is not expected that we are consulted, or have any voice in the selection of the representative of any foreign government.

A third letter was sent to the State Department. That retorted:

In reply you are informed that the appointment of foreign commissioners to the above named Exposition is not a matter in which the Department of State or any other Department of the Government has jurisdiction or control.

The wonder culminates here. Silence might be prudent. Comment might spoil the effect of these words. Truly diplomacy is marvelous. So, too, is Nathan: he has become a stumbling block to Catholic, Jew and Gentile.

### Dancing on the Beach

The idle rich are a hopeless lot. They are more than that, they are a dangerous set, a scandal to the weak. In summer they carouse through the night and then caper on the beach in the early morning before flinging themselves to bed. In winter they seek the sands of Florida and dance thereon satyrlike, with as little sense of propriety and decency as the unblushing savages who shocked their ancestors into murdering them. Perhaps nothing better can be expected from such folk. They have neither brains nor morals. They can not acquire the former and they do not want the latter.

The case is different with those who swarm our beaches for a rest after hard work. Something better is expected of them. They are supposed to have sense. That better, however, is not had from many. They have gone the way of the idle rich, and are turning respectable resorts into places which decent, hard-working people can no longer frequent. It is shameful that men and women should so far forget private and public decency that they do not hesitate to jump and twist and turn and wiggle and squirm half naked in the presence of a thousand or more spectators. No man who respects womanhood participates in such a form of amusement; no woman who respects herself lends herself to the vile practice. The people who do such things do not belong among self-respecting folk, and self-respecting folk should not be bothered by their presence and shocked by their actions.

The beaches and their advantages are for the latter class. The others were better off under guard or in the grave.

### The English Church Union on "Intention"

Most of us know that the attack on the Bible, so widespread to-day, is at least as strong in the Church of England as in any other Protestant denomination. Lately the Lower House of the Convocation of Canterbury began the construction of a new profession of faith concerning biblical inspiration, to take the place of that hitherto demanded from candidates for the ministry. Here is what the English Church Union has to say about it:

"If the Synod were engaged for the first time in constructing a question suitable to be put to candidates for the diaconate as to their belief in Holy Scripture, it would be impossible to object to either of the proposed forms. Either, indeed, might well be considered sufficient as expressing the candidate's belief in the Catholic doctrine of inspiration. That, however, is not the present position. The question as it stands is objected to by people who avowedly do not believe as the Church believes. Any change therefore will be interpreted as lowering the standard of belief, and as an acknowledgment that the Bible is no longer to be regarded as the Word of God in the sense in which the Catholic Church has ever understood it.

We pass over the calling of Convocation a Synod, and admitting, for the sake of argument, what is very questionable, the assertion that in themselves the forms proposed are unexceptionable, call our readers' attention to the excellent argument against them drawn from the circumstances of the times and of the persons demanding the change. The time of the proposed change is one in which a multitude are abandoning the old belief in the Bible. The change is to be made at the demand of those who have rejected the belief of the Church. Hence the inevitable conclusion, that a change so made will be the formal acknowledgment that the Church of England no longer accepts the Word of God as the Catholic Church has always accepted it.

There is no answer to such clear reasoning. Now, perhaps, Lord Halifax and his followers will transfer it to a similar case that occurred some three centuries and a half ago. Again let us suppose, for the sake of argument, another questionable position, that from the Catholic point of view the Church of England form of ordination and its communion service are unexceptionable. Nevertheless the old forms were objected to by people "who avowedly did not believe as the Church believed." The old forms were abandoned and new ones substituted in order to conform with their views. Therefore there was a "lowering of the standard of belief and an acknowledgment" that the new service books no longer expressed the belief of the Catholic Church. The future candidates for the ministry will intend to profess views regarding the Scriptures irreconcilable with Catholic faith: the old Reformers, using the new forms of their day, intended to make ministers differing entirely from

the Catholic priesthood. This is just that "doctrine of intention" which the English Church Union railed at in Leo XIII.

Some will reply that the English Church Union does not say that the adoption of one of the new formulas will be an abandonment of the old belief, but only that it will be so interpreted. But this interpretation will be the only possible one. Whether the English Church Union accepts it, or not, is beside the question.

### **Animality versus Spirituality**

Man is a rational animal in whom animality is often more evident than rationality. This is especially the case with a certain set of people who edit and read a particular kind of anti-Catholic paper now common in this country. It is true, also, of a large number of women who write anonymous letters, in ungrammatical language, signed "A Militant Protestant," "No Popery," "Away with Rome," "A Nun Hater," and so on, through a long litany of words and phrases indicative of some form of insanity. Such people are obsessed. That is the difficulty. They have a fixed idea. There is the trouble. Their papers and their letters are reflections of abnormal souls. They can not print, they can not write, and hence they can not think, without returning to the same old disgusting subject, the same old idea, impurity. That is the burden of their thoughts, the topic of their conversation, the subject of their editorial, the theme of their letters. They see it here, they hear about it there, they read of it in another place. They are sex mad, so mad that each of them imagines there are only three people in the world, his or her own imaginatively pure self and sinful "Sister Antonia" and wicked "Father James," in some far-away town without a post office or telegraphic communication.

There is the whole obsession, there the whole insanity. Poor creatures! There is a deal of impurity, it is true; but it is in their unfortunate souls. The animal in them has conquered. Their imaginations reek with filthy pictures, their intellects teem with nauseous ideas, which overflow in spoken and written word only to prove that it is not the convent or monastery which needs cleansing but their own corrupt hearts. Out of the abundance of the heart, the mouth speaketh. This abundance is of unchastity. They are rational animals; but animality is their major portion. Rationality is struggling for breath: higher spirituality is dead. It could not live on "the husk that swine do eat."

### **Newspaper Scriptorists**

An unsophisticated person would take for granted that an editor's first duty is to see that nothing palpably absurd gets into his columns. A little experience, however, would convince him that, provided an item be sensational, everything else is of secondary importance. A New York daily paper printed a special despatch from London, re-

lating how a certain Dr. Langdon had discovered an early Babylonian account of the Flood. This was a legitimate piece of news. It was not very interesting to the general public, and, therefore, had to be improved. This was done by inserting in the despatch the words: "which is said to be 'clearly the original of that in Genesis.'" Were it practically word for word the same as that in Genesis, it would be very far from being "clearly" its origin. Even a Rationalist would have to admit that both might have had a common origin in a still earlier tradition; while from Christian teaching regarding Holy Scripture, by no means out of date, though Moses may have used as material older traditions and documents, these were in no way the *formal* sources of the book of Genesis. He wrote under divine inspiration, and whatever material he used, he used under that same inspiration, separating the true from the false infallibly. This made his book the work of God and not a mere collection of earlier traditions.

But let us come to the new discovery. It tells us that after the flood Noe became "like the gods," which Dr. Langdon, or the author of the special despatch, interprets to mean he became very long-lived. The Holy Scripture does not put the beginning of longevity in Noe, but in Adam. He was taught by the water-god the secrets of things. This may please prohibitionists, but it does not tally with the Bible. The new discovery makes Noe the first transgressor in whom the whole race fell: the Bible not only tells us that Adam was the author of our woe, but also signifies "clearly" that only Adam could have been such. Considering these discrepancies, one asks in astonishment, how can it be said so dogmatically that the new story is "clearly the original of that in Genesis"?

The ordinary newspaper reader will not make these reflections, but will go away with the idea that the Bible has received another knock-out blow. The matter is too serious for the editor to attempt to put off his responsibility.

### **A Universal Genius**

This introduces to you a versatile artist whose various accomplishments demand the powerful language of an adept press-agent for their adequate exploitation. Somewhere out of sight in every person is a strange being known as a habit. Habit is the greatest of all performers. No stage, no circus, no office could run an instant without habit. A man has ten fingers which are clumsy and awkward and act as though they were all one-jointed thumbs. Then comes habit and works its way into flesh and muscles and joints and nerves, and the leaden fingers fly over a typewriter and take on the speed and almost the very power of thought, or they follow master-minds on angel wings through the woven intricacies of the sublime harmony of music.

If habit can wing what is slow, what will it do to what is already swift? Coupled with every human need is a



human desire, ready to meet the need, eager to anticipate the need. These specialized desires are the passions of man. They are not like heavy feet which are to be made light by the habit of dancing, not like stiff fingers to be made supple by habits of music or other arts, not even like the lightning thoughts which are quite sluggish even when drilled by years of exercise into celerity of movement. But the passions, before habit comes, are already dextrous and agile and more speedy than light. Habit, then, is supreme when it fastens upon passion and focuses and intensifies and specializes what is already intense and concentrated. Habit raises selfishness to a throne to which the whole man bows down in abject slavery. Habit pampers a desire till it becomes a possession. By it man is resolved into a sleeping, waking, walking, speaking, thinking, dreaming thirst. He ceases to be a man; he becomes a corkscrew, a faucet, a vinous viaduct.

Think of the tactics of this universal genius. Habit is a consummate general and outflanks duty, surprises and triumphantly routs hosts of scruples. Doctors and pharmacists may compound their drugs in all ways and means, they can never produce soporifics equal to those manufactured by habit. Habit clamors for perfect satisfaction, mental and moral as well as corporal. It is competent for the task and supplies to the soul an opiate to lull uneasy conscience to profound sleep. As a consulting physician, habit is unrivalled except that its bills for filling prescriptions are pretty high. Habit prescribes a smoke as an awakener and also as an inducer of somnolence. A smoke used to be an excellent appetizer and an indispensable digester, and now by advice of the specialist, habit, it accompanies all the courses of a meal. Between the acts will be abolished soon, in favor of a continuous performance. The cigarette will be the constant companion of the lorgnette.

Luckily our writers have not the powers of fiction possessed by habit, or we should be swamped in the deluge of "best-sellers." What unrivalled stories habit tells to its pet passion! What colors on its palette! What visions start into life under its brush! Demosthenes resorted to desperate measures, living in caves, torturing his body, roaring at the ocean, filling his mouth with pebbles, and all for what? To win some powers of persuasion? Could he have gone to school to habit, he would have become the most persuasive of orators. He could argue a man into any kind of sickness or pain, which would demand instant and frequent internal applications of alcohol, and then argue all the trouble away again. This he could do as often as he wished. His audiences would have no prejudices to overcome; they never would be sleepy or tired; they would literally drink in his arguments and never be sated with the flow of his eloquence.

Where does habit get its marvelous powers? It is likely that flesh is able to perform all these wonders, unaided or coached by the example of the world, but it is more likely that the third of an unhallowed trio is an active

abettor of habit. In fact the Good Book tells us that the soul can be swept and garnished and yet the evil spirit will come back with new recruits. Bad habit has the help of the whole seven more wicked spirits, and that accounts for some of its accomplishments.

## LITERATURE

### Art for the Reader

It is unnecessary to define Art. Art has many admirers, yet few can agree as to what Art is. There is the art of the literary photographer and the art of the literary impressionist, the art of the literary engraver and the literary pastelist. Whether but one of these men has found true Art is hard to say. Perhaps each has discovered a small corner of true Art. We turn despairingly from one to another, and finally content ourselves with the truism that "What is Art to one is not Art to all."

A certain "tabloid masterpiece," which appeared some months ago in a well-known review, has been pronounced Art. What is more impressive still, it has been pronounced Art-with-a-Purpose. Men and women alike (what men and what women?) have attested its dramatic finesse, its horrible truth to life, its noble purpose, and all the other qualities which the present public demands in the typical white slave sketch. The publisher has declared the writer of this "masterpiece" to be a man of high mind and intense earnestness. This, of course, has enabled many a would-be "uplifter" to read the literary mess with a clean conscience. It has not decreased the sale of the masterpiece to any degree!

Now, both Art and Art-with-a-Purpose are commendable. But who is to judge the Art, and who the Purpose? Certainly not the artist himself. No matter how strong his Purpose, he is not a fit judge of his own literary offspring. He is more than too partial. He is inoculated, and immune. He has written and rewritten his dialogue. He has balanced his ideas and his dramatic values till they have lost all damaging strength so far as he is concerned. No. The reader must be the judge of the Art. To the reader, each phrase of the clever dialogue has the freshness of raindrops, or the burning force of hot cinders. To the reader each development of the dramatic structure may be alive with evil suggestion. The reader is the one to judge; and the effect on the reader is the proof of the Art.

But by the time the work reaches the reader, it is too late. A little boy once set off a cannon-cracker in the hen house "just to see what would happen." It seems as if most of our writers with-a-Purpose wrote "to see what would happen." Of course the little boy had a ready defence when told he ought to know better. He asked how he could know better when he had never tried before. But the little boy got his spanking. And many of our authors deserve the same treatment. They may be no judge of their Art; but common observation should tell them something.

Art-with-a-Purpose should consider only the reader, not the "reading public,"—which has no soul, nor mind nor heart—but the *individual* reader. The individual reader is a flesh and blood human being, with a nervous system sensitively attuned to all impressions, good and bad, and a mind sufficiently human, sufficiently fragile to be affected by ill-tinted suggestion. The individual reader may be driven to morbid self-centredness by a few bitter "sketches." The individual reader may lose half his God-given power of self-control by constant wallowing in white slave "uplift" stories. Every clever publisher knows that stories would never be read if they didn't affect people!

This story deals with problems of vital human interest. Mrs. Smith found herself married to a man she despised. What would you have done in her place? Read "The Torturer" and see how Mrs. Smith found her way through

the maze of social conventions and persecutions to a Higher Life.

How often does such a foreword appear in our magazines! And do the writers of such stories ever stop to ask themselves, frankly and squarely, "Just how much unhappiness, how much morbid self-analysis, how much domestic ruin will this story of mine bring?" They do not ask themselves these questions. But it is time they did. It is time we forced them to. It is time we boycotted each and every magazine, no matter what its "standing," that dares to publish such black pitch! But then—our editors would soon be complaining of a "short story famine." Of course, our editors must not starve!

RICHARD DANA SKINNER.

## REVIEWS

**Lourdes.** By JOHANNES JÖRGENSEN. Translated from the Danish by INGEBORG LUND. New York: Longmans, Green & Co. \$0.90

That a book of over 200 pages, well bound and richly illustrated, written by a famous author on a famous subject in a fashion that should enhance his fame, has been offered to the public for ninety cents, is a marvel in the natural order that fits in pleasingly with the fabric of its story. There have been many excellent books on Lourdes, by Lasserre, Bertrin, Boissarie and others, but none prints the salient facts on the mind so indelibly as this. It adds nothing new nor tries to, but the incidents and their bearings are set forth and proportioned with a master hand. Lourdes itself, the story of Bernadette, her treatment by the ecclesiastical and civil authorities, the sequence of the various apparitions, the many persecutions and annoyances that, aiming to suppress the cult of the shrine, brought out more clearly its miraculous basis and served to intensify it, the nature and testing of the miracles and the spirit of place and people—this and much more are sketched in dialogue, narrative, picture, with a dramatic simplicity that a child can appreciate and the most cultured can enjoy.

Mr. Jörgenson is a zealous convert and his faith is abounding, but the instinct and fragrance of Faith that guide thought and feeling safely far beyond the limits of dogma, and is usually a Catholic inheritance, have not yet been given him in their fulness. In an interlude that strays from Lourdes he discusses literature with an Irish priest and finds that on the continent "everyone that has talent is enrolling himself against Christ." His Irish friend submits names to the contrary, and he might have greatly extended the list, but the convert insists that great Catholic writers like these, or "men like Benson and Sheehan in England, are all converts, if not in religion, then in literature." He was translating Mgr. Benson's "The Lord of the World," and accepted its forecast as the genuine belief of the writer, forgetting that he also wrote "The Dawn of All," and that these novels presented, not his view of what will be, but of what would be if, on the one hand, atheistic Socialism realized its ideals, and on the other, if the Catholic Church realized hers. His opinion that "Catholic art is dead and will never rise again from the grave" is reiterated when he sees the Stations at Lourdes; and, still steeped in Mgr. Benson's one pessimistic production, he believes that "now is the hour of the powers of darkness," and Atheism will create a great art of its own. He forgets that great art must be greatly true and have great ideals, that the Church wins and holds the greatest minds, and these bourgeois forth with the flowers of her sowing. But he is working up to the climax that Lourdes will supply for all—the only one he has labored at—and he misses it.

He thinks that mysteries are "unthinkable" and imagines that "miracles cannot be imagined." What he means to say

is true, but few writers of non-Catholic training have attained the Middle-Age Catholic art of exact thought and accurate expression. These few defects are by the way, and Mr. Belloc's fine preface counteracts them; the book proper has all the virtues of a true and beautiful romance. M. K.

**The Waters of Twilight.** By C. C. MARTINDALE, S.J. New York: Longmans, Green & Co. \$1.20.

This volume is a reprint of papers published recently in the *Month*. Seemingly a series of episodes having to do with travels in Algeria, Italy and Germany, the real subject would appear to be the relations between the natural and the supernatural, with particular application to the process of conversion to the Catholic faith. The book is rich in appropriate classic and historical allusions, and it abounds in charming descriptions.

We do not promise the reader that the full import of these pages will be clear, even after repeated readings. To many the book will seem strangely elusive. In some instances, we venture to think, the author has left himself open to misunderstanding. Thus from what he writes on pp. 109-113, a reader might easily infer that temperament and "the homing instinct" are the chief factors in bringing people into the Church, that conversion is not a free act, that people do not become Catholics merely because they are born without the temperament, "like having no ear for music; or color-blindness," that thought and investigation, while theoretically capable of giving assistance, *de facto* seldom contribute much towards conversions. The observations on Catholic young men at non-Catholic universities likewise lend themselves to misconstruction. To us it appears that greater clearness of thought, a more incisive style and the omission of slang would greatly improve the volume.

We are not forgetting what is contained in a foot-note on the first page. There the author writes: "May I, without impertinence, remind a reader that an author's own opinion need not be that of any one of his characters, not even when he writes in the first person—in fact, then, perhaps, least of all?" The sense is not entirely clear. If the passage is construed to mean that an author may put whatever views he chooses into the mouths of his characters, and then, without adding disapproval or refutation, shirk the moral responsibility for those opinions, we can not agree with Father Martindale. D. J. C.

**Holy Mass.** The Eucharistic Sacrifice and the Roman Liturgy. The Catholic Library, Numbers 5 and 7. By the Rev. HERBERT LUCAS, S.J. St. Louis: B. Herder. \$0.60.

Father Lucas, in two small volumes of 100 pages each, has written a short popular treatise on the Holy Sacrifice of the Mass. Beyond question he has done his work well, and these late issues of the "Catholic Library" will find a wide circle of readers. While acknowledging his indebtedness to Dr. Fortescue, whose work on the Roman liturgy is a classic, the author has done much more than merely summarize that larger book. In fact Father Lucas takes issue with Dr. Fortescue on some very salient liturgical points. For example, he disagrees with him regarding the arrangement of the prayers of the Canon of the Mass, and strongly argues that the process of development that went on during the three and a half centuries beginning with St. Justin and ending with St. Gelasius (150-490), was an orderly one, and was carried out with the approbation of ecclesiastical authority. The conclusion reached by the author on this point is that we need by no means hold, in common with some modern writers, that the Roman Canon, as we have it, is really a patchwork of "ill-assorted and ill-arranged fragments." Indeed, from what we know of the period in question, there seems every indication that no change was ever made in the Roman Canon without the sanction of Papal authority, at least in the chief churches of the Eternal City. The first



volume of this work will appeal more to the layman, though there are chapters in the second volume that can not be passed over without loss even by the general reader, notably the chapters on the Preface, the Saints and the Mass. However, the chapters on the Canon and the last chapter on the early Gallican Rites will prove of special interest to the student of sacred liturgy, and will carry with them a professional appeal to priests and seminarians. Very naively Father Lucas gives this friendly word of advice to the general reader: Use freely the method of "skipping" the passages that may be of too contentious a nature, but do not toss aside the book altogether.

G. C. T.

**Roma.** Die Denkmale des heidnischen, unterirdischen, neuen Rom in Wort und Bild. Von Dr. ALBERT KUHN, O.S.B. \$6.00.

**Roma.** Ancient, Subterranean and Modern Rome in Word and Picture. By Rev. ALBERT KUHN, O.S.B., D.D. Parts II, III and IV. New York: Benziger Bros. Each \$0.35.

Dr. Kuhn's large and sumptuous work on Rome, which was published in German two years ago, is now coming out in English. A new fascicle appears every two months or so, and there will be eighteen in all. The first we favorably noticed in our issue of November 29, 1913, and the three numbers that have since come are just as finely printed and illustrated. The completed work, as the German original shows, will furnish the subscribers to the series with a valuable collection of pictures representing the artistic treasures of the City of the Caesars and the Popes, and with an accompanying text that gives a good account of the age-old capital's many vicissitudes. The price of the unbound English edition, when completed, will be greater than that of the handsomely bound German work, but that, no doubt, is usual with books issued in fascicles.

W. D.

**The Happy Irish.** By HAROLD BEGBIE.

**The Day that Changed the World.** By HAROLD BEGBIE. New York: George H. Doran & Co. Each \$1.25.

"The Happy Irish" is the American edition of "The Lady Next Door," a book that has already been welcomed to our shores. The new title is more definitive of the contents and almost as happy. It sums up the impressions of the Irish people received by a prejudiced but honest outsider who took the trouble to study them at first-hand, in their own homes and their every-day life; and the author's unconscious revelation of his own intellectual and spiritual make-up, and therein of a curious type of dechristianized, semi-heathenish Protestant Briton, has an amusing, if somewhat painful interest of its own. Mr. Begbie is a kindly bigot who admits "an almost violent antipathy to the Roman Church," whose dogmas he deems "only one more degree preposterous and unholy than so great a part of her history has been villainous and detestable." He is thus ruthless towards that imaginary entity, the Catholic-in-the-abstract, a fearsome inheritance; but towards Catholics in the concrete he is as melting ruth, especially when they are Irish, for then he can fortify his inheritance with the thought that they are so good and kindly and chaste and typically Christian, and incomparably higher morally than Protestant peoples, not because they are Catholic, but because they are Irish. He forgets a test he applies elsewhere: "By their fruits ye shall know them." However, he would have them remain such Catholics forever and purify modern civilization, and he believes they will:

To the troubled nations of the earth, but in particular to England, Ireland now puts the question which her missionaries asked of heathen Europe of the sixth century: What shall it profit a man if he gain the whole world, and lose his soul alive? What shall it profit a nation if it become the clearing-house of the whole world, and miss the way of

peace? What shall it profit a democracy if it gain the whole wages of Mammon, and lose the joy of life?

He contrasts by typical examples the happiness, morality and kindly tolerance of Irish Catholics with the dour and unvirtuous intolerance of Orangeism, and the virtues of natural living with the vices of industrialism, and he sketches admirably political conditions and ideals, notably in "The Bishop's Dream," and illustrates conclusion and argument with beautiful pictures from life and lithograph. From hundreds of passages that clamor for quotation we select this: "For a man with no moral code Ireland is the dullest country in the world; for a man who believes in God it is one of the most beautiful."

"The Day that Changed the World" takes Mr. Begbie back to the abstract, and therefore to social and religious topsy-turvydom. The sanity he absorbed in Ireland exudes in London, where he would save the world by unifying Christendom without dogma, transforming suffragettes into uplifters of womanhood, and making every one good for a day. This dream is as unreal as the Bishop's is realizable. The dreamer had better live longer in Ireland.

M. K.

**The Composition of the Iliad.** An Essay on a Numerical Law in its Structure. AUSTIN SMYTH, M.A. New York: Longmans, Green & Co.

"The object of this essay," says the author in his preface, "is to demonstrate that the Iliad of Homer at one time consisted of 13,500 lines, neither more nor less, divided into 45 sections of 300 verses each, with major divisions after the 15th and 30th of these." He declares that 2,193 verses of the present text must go. His book adds one more test to the great number we already have for discerning the authentic from the spurious in Homer. Mr. Smyth goes back to the *a priori* of Wolf. His whole theory rests on the assumption, as he states in his opening sentence, that there was little or no writing at Homer's time, and he is triumphant when he removes the much disputed reference to writing mentioned by Glaucus. But if Mr. Smyth has not been too much engrossed by his grave duties as Librarian of the House of Parliament, he must know that this particular assumption of Wolf has lost force steadily and has been utterly discredited by recent archaeological excavations. It requires something more than courage to resurrect that theory to-day.

Mr. Smyth has a thorough knowledge, however, of his Homer and is a shrewd and ingenious reasoner. He contributes some new arguments for the defenders of the unity, but in general the book is a sad instance of misplaced ingenuity. The author could take almost any number as well as 300 and succeed just as well. In fact he finds the number of lines to a canto in the Odyssey is 450. It has been stated that the duodecimal system preceded the decimal. This idea is recommended to Mr. Smyth when he wishes to display more of his skill. He might find a cipher, too, as the Baconians do. He has been, at any rate, fully successful in bringing into further discredit the divisionists of Homer, by discovering another test which does not test. If the small boy was right who said that Homer wrote two poems, one the Idiotcy, the other the Oddity, Mr. Smyth by a wealth of erudition and by solid knowledge and by clever and quite plausible reasoning, has shown Homer's poems to deserve the latter name more than the former.

F. P. D.

**Where Rolls the Oregon.** By DALLAS LORE SHARP. Boston: Houghton, Mifflin Co. \$1.25.

Here are eleven instructive essays about the wild life of the Northwest, where more than 2,654 square miles have been set aside as game preserves by the State of Oregon and where there are four vast Federal reservations besides. Though the author seems to believe that he is remotely descended from a bird

called the murre, the vivid description he gives of the millions of them that nest on Three-Arch Rock, and of the "143 square miles of swimming, winging, crying birds" he saw at Malheur Lake, could have been written, no doubt, by a mere Adamite. The accounts of the "milling" herd, of the antelopes' battle with the coyotes, and of the butterflies to be found on the top of Mt. Hood, are particularly interesting. The white heron, the author testifies, has been so ruthlessly slaughtered to supply the milliners with aigrets that the bird is now practically extinct. He tells marvelous tales of Oregon's growth. "The chief activity of the State is holding on to corner lots," says Mr. Dallas. In Oregon they yield "thirty, sixty and a thousand fold," while the country's rich fields, which it is never necessary to fertilize, produce year after year, sixty bushels of wheat to the acre. W. D.

**L'Inquisition et l'Hérésie.** Par Abbé LÉON GARZEND. Paris: Declée, De Brouwer et Cie.

This work presents the condemnation of Galileo under a new aspect. The author admits that, apart from his work, the answers that so far have been given by theologians, are sufficient to safeguard the infallibility of the Pope, but, in his opinion, it has not yet been explained, how it was that the Pope and the Cardinals, in condemning Galileo, could make the mistake of referring to his doctrine as *heretical*, and could declare him *fortement suspect d'hérésie*. How could the Pope, though not acting in the capacity of infallible teacher of the Universal Church, make such a gross mistake in a matter, which is so clear to all theologians?

Abbé Garzend purposes to give a satisfactory answer to the question and to solve this apparent mystery by a new study of the meaning of the term "heresy." He maintains that at the time Galileo was condemned, the word heresy had two meanings, one strictly *theological*, the other, as he calls it, *inquisitorial*; the former has a purely *dogmatic* character, the latter extends also to the *disciplinary* field. To prove this he contrasts the definition of a heresy as given by *theologians*, with the idea that was accepted by writers who treated of the Tribunal of the Inquisition, and cites many authorities to establish the conclusion that, according to the second class of writers, the term heresy has a broader meaning. For instance, from his quotations it is clear enough that, according to the inquisitors, all assertions contrary to *Scriptural* statements, were termed heretical, although, in the language of the theologians a statement contrary to Scripture is *contra fidem divinam*, but not *contra fidem catholicam*, and is not a *heresy* unless the Scriptural doctrine to which the statement is contrary has been defined by the Church. In view of this broader meaning, first, it should cause no wonder that the Pope and the Cardinals referred to the doctrine of Galileo as *heretical*, since it was a doctrine which seemed to be contrary to more than one Scriptural statement. Moreover, as the Pope's declaration is based on the inquisitorial idea of heresy, it is of a *disciplinary* character, and consequently it is easier to clear the Pope from the accusation of his having fallen into a *dogmatic* error.

The writers on the practice of the Tribunal of the Inquisition knew the dogmatic or theological meaning of the term heresy very well; but in treating of the subject they used that term in a broader sense for *practical* purposes. "L'Inquisition et Hérésie" is a work of great value. H. P.

#### BOOKS AND AUTHORS

Burns & Oates have published a selection of Mrs. Meynell's "Essays" as a companion volume to her "Poems." The same house has started a new series called "The Spiritual Classics of English Devotional Literature," the first two volumes of which are just out and are entitled "The Spirit

of Father Faber" and "The Spirit of Cardinal Newman." Similar books made up from the writings of Cardinals Wiseman, Manning and Vaughan and from Bishop Hedley's and Archbishop Ullathorne's will follow. These publishers have also prepared a centenary reissue of Father Faber's works at a low price. Some of Benziger's latest announcements are: "Synopsis of the Rubrics and Ceremonies of Holy Mass," by the Rev. W. Doyle, S.J.; "Lord Clandonnell," by S. M. Christina; "My Lady Rosa," by Freda Mary Groves. "Christ and the Powers of Darkness" is the title of a book by J. Godfrey Rupert which Heath, Cranton & Co., London, will soon publish.

A dignified and pleasing setting of the Twenty-third Psalm, "Domini est Terra," for choirs of mixed voices, with accompaniment of organ or four trombones, has been composed by the Rev. M. Haller, of Ratisbon, (J. Fischer). This composition was primarily intended for the solemn celebration of a First Mass, but will be found suitable for other festive occasions throughout the year.

Kiki-the-Demure is a handsome Angora cat and the favorite of "Him." Toby-Dog is a French bull-dog and the special pet of "Her." The two animals live for the most part harmoniously, in the same Parisian home, and in witty dialogues discuss by "Barks and Purrs" (Desmond Fitzgerald, \$1.25), cleverly interpreted by Colette Willy and well translated by Marie Kelly, all the amiable traits of the household's lord and lady. The two pets are very observant animals and are particularly fond of the country. The book is full of good pen-and-ink drawings, that Kiki or Toby lovers will enjoy.

"Altar Flowers" (Benziger, \$0.90), is not, as might at first be inferred, a highly figurative title for a book on sanctuary boys and their fragrant virtues. The words are to be taken literally, and give a name to a volume that Herbert Jones, a member of the British National Gardeners' Association, has written for the guidance of those who would be successful in growing white flowers of all kinds for the altar. It is a very practical book, giving directions how to raise some twenty-five varieties of plants. Though the author's counsels are based, of course, on his experience in England, the climate of which differs from ours, no doubt most of the advice he gives is applicable here. Besides the lore he imparts about white flowers, he has a chapter on red ones and some useful hints on the management of cut flowers. There are a dozen good pictures in the book.

Two more numbers have appeared of the "Standard-bearers of the Faith" series written by F. A. Forbes, an English Religious of the Sacred Heart, whose little biography of St. Ignatius was praised in our issue of March 28. In the "Life of St. Columba," the author now makes interesting to children the career of Scotland's apostle. They will enjoy reading how the famous "cow and her calf" decision resulted in Columbcille's voluntary exile from Erin and the foundation of a monastery on the Isle of Iona. The third of the series is a very readable sketch of "St. Catherine of Siena" and her times. As this simple, unlettered nun was Italy's Joan of Arc, the marvel is that the feminists do not claim St. Catherine as their own. Both volumes are well illustrated and are sold for thirty cents each by Herder.

Under the title "Familiar Talks on the History of Music," the firm of B. Schirmer has published a digest of lectures delivered at the Cincinnati College of Music by Arnold J. Grant. This history fulfills the purpose set down for it in its preface: "A concise work of considerable information on this subject, presented in a manner and in language easily understood." The book is attractively edited and contains some illustrative excerpts



from the scores of the old masters not usually easy of access. Rather too much space is given to the earlier primitive forms of music, and not enough is said about the great modern musicians and their compositions. Throughout the lectures there are references to the Catholic Church, containing some serious mis-statements, which, we like to believe, are due rather to lack of sufficient information on the part of the lecturer, than to any hostile spirit towards the Church. The price of the book is \$1.00.

The anonymous "Autobiography of a Happy Woman," (Moffat, Yard & Co., \$1.50) does not read much like the production of a feminine mind. The author has a deep-seated aversion to the "parasites" of the sex and repeatedly protests her love of hard work, for its own sake. "Be busy," is her motto, "and there will be no time for self-pity or worry." That was also good advice her mother gave: "If we took care of our thoughts and let nothing pollute them, our words and deeds would take care of themselves." The book is too long and rambling, and is sometimes wanting in reverence and reserve, but has many readable pages which tell how a woman found happiness by bravely overcoming difficulties.

Who would not open with delight a book that has a table of contents beginning with "Across the Plains," "The Santa Fé Trail in the 60s," and then hurries on to the "Jornada del Muerto," "Billy Dixon the Scout," "The Muskee-kee Wi-ni-nee," "Lost on the Plains," etc., and that is breezy with the frontier life of fifty years ago? Such is Dr. W. Thornton Parker's "Personal Experiences among Our North American Indians from 1867 to 1885," a volume published at Northampton, Mass., by the author. Dr. Parker is an ex-surgeon of the United States Army and a convert to the Faith. In this work he pays warm tributes to the zeal and efficiency of the Catholic missionaries and gives an interesting account of army life on the frontier. The chapter on Indian obstetrics had best been omitted from a book for general reading, and the author speaks too kindly, we fear, of the noble red man. There were many "good Indians" indeed, but only after the missionaries lifted them from the abominations of paganism. The book is well illustrated.

"Raphael Semmes," by Colyer Meriwether (Jacobs & Co., Philadelphia, \$1.25), the latest of the American Crisis Biographies, is a very fair and well-proportioned account of the commander of the U. S. Navy and Confederate admiral who is commonly known as the Captain of the Alabama. But Semmes was much more than a destroyer of merchantmen. He had served with distinction in the Mexican War as flag-lieutenant to Commodore Conner and special envoy to the Mexican Government, was as expert with the pen as with the cutlass, was an able lawyer, a loyal Catholic and always honorable and resolute in following his sense of duty. His Mexican views were colored by the politics of the day, and his biographer would say the same of his defence of Secession; but however his most notable exploits be regarded, his life and character have earned him a place in the ranks of American worthies. Mr. Meriwether's readable work will help to keep him there.

The Boston *Evening Transcript's* "Librarian" wittily traces as follows the "History of a Bibliography":

I. Dr. Semicolon Jones, Ph.D., compiles it. II. It is called: "Contribution toward a Bibliography of Ichthyophagy among the Nomadic Scythians from 1596 to 1601." III. Dr. O. Howe E. Borezus reviews it in *The Library Journal*, pronouncing it a very scholarly piece of work, but pointing out a small misprint on p. xlv, of the index. IV. *Public Libraries* mentions it. V. *The Quarterly Journal of Psycho-Physiological Anthropology* devotes three inches of fine print to it, which VI. Provokes a reply from Semicolon Jones,

Ph.D., and VII. A counter reply from Mr. Meticulous Fussie, and VIII. A host of deadly looking references from Dr. Oscar Gustafsen of Philander University, and IX. A graceful paragraph in the *Dial*, and X. A little George Ade stuff from *Library Chat*. XI. After which the Bibliography reposes for twenty-five years on the shelves of sixty-three libraries, is vacuum cleaned every two years, but otherwise undisturbed.

Nowadays nothing is easier to make than an imposing bibliography. The librarian's assistant will furnish an author with a complete list of the works bearing on a given subject, and this array of titles can be made to occupy at the end of the volume as much space as possible. No one, of course, will ever read these impressive columns of "authorities," but indolent reviewers who see them will not fail to mention the author's "varied erudition" and to call his book a "solid and learned work," so his reputation for scholarship and research is made.

## EDUCATION

### Statistics of Parochial Schools, 1912-1913

Every year the firm of P. J. Kenedy & Sons, of New York, sends out question blanks to the bishops of the various dioceses in order to secure information for the Official Catholic Directory. The reports of the bishops cover the number and enrolment of the parochial schools in their individual dioceses. But since this information is given by dioceses, it affords no means of comparison with public school statistics which are invariably given by States.

To meet this difficulty, the table below was compiled from the Catholic Directory for 1913. Column one gives the names of the States, and so forth, the District of Columbia included, alphabetically arranged. If the diocese lay entirely in one State, there was, of course, no difficulty in handling the material given in the Directory; but if the diocese lay in two or more States, the totals given by the Directory were properly apportioned among these States, according to the individual diocesan reports. For example, from the statistics given for the diocese of Wilmington were subtracted those belonging to the parts of Maryland and Virginia which are in the diocese of Wilmington. These in turn were added to the statistics given for the dioceses of Baltimore and Richmond, respectively. Hence columns two and three give the number of parochial schools in each State and the number of pupils attending them, respectively.

The Catholic Directory, however, gives no information about the cost of maintenance of the parochial schools. Column four of the table below was compiled to remedy this deficiency, by showing how much money is annually saved the State by the maintenance of the Catholic parochial system. The annual expense per capita for the average common school of each State is given for 1910-11 in column eight of Table sixteen, Report of U. S. Commissioner of Education, 1912, Vol II, p. 18. With these figures as a basis, column four of the table below gives the amount that the State would have to expend annually in addition to the amount at present expended, were the parochial school not in existence. A total of over *fifty-five and a quarter million dollars* saved annually to the United States by Catholics, who are also bearing their share of the burden of supporting the State schools! These figures need little or no modification, because it is probable that the average attendance in parochial schools is much higher than that in the public schools. There is also evidence that the school statistics in some dioceses have been increased not annually, but every two or three years.

But how much money was actually expended by Catholics to accomplish the same results which would require such an immense sum in the public school system? The actual figures are not obtainable, but very close approximations may be made. Dr. Burns, in his "Growth and Development of the Catholic

School System" (p. 293), tells us that the average annual per capita expense in the Catholic parochial schools may be taken as \$8. The method by which he arrives at this approximation may best be understood by consulting his book. It is sufficient for us to note that his estimate is very conservative. Since Dr. Burns made his estimate, however, the number of high school students in parochial schools has increased considerably and high school students invariably cost more than elementary pupils. Consequently, we would be safe in assuming that the average estimated by Dr. Burns would in 1912-1913 be a trifle higher, say, nine instead of eight dollars. If we apply this average of nine dollars to the total enrolment of the parochial schools in the United States, we find that it took \$12,230,109 to maintain the parochial schools during 1912-1913, considerably less than one-fourth of the amount required to do the same work in the public school system.

This comparison is very apt to give the impression that the public school education is the more efficient of the two, because over four times as much money is expended in its accomplishment. If, however, we seek the cause of this discrepancy in expense, the impression is immediately dispelled. According to Table sixteen of the Commissioner's Report for 1912, already quoted, the annual expense per capita of the average attendance of the State common schools of the United States for 1910-1911 was \$34.71. Of this amount, nearly three-fifths, or to be exact \$20.72, was expended for teachers' salaries alone. The notoriously small salaries paid to our Catholic teachers, the Sisters and Brothers, will easily account for the unusually low annual expense per capita in the parochial schools, so that nearly all of this annual expense per capita is to be charged to expenditures other than teachers' salaries. Expenditures for text-books also are not to be included in this expense of nine dollars per capita, because in the parochial school system text-books are rarely provided by the schools. Text-book expenditures constitute about one-seventieth of the total expense in the public school system.

These figures represent the cost of maintenance only. The accommodation of the children attending parochial schools in school buildings and equipment by the public school authorities would entail still further expense, an expense which has been estimated by Dr. McCormick to be \$84,325,450.

STATE	Number of Parochial Schools	Enrollment	Amt. Saved Annually to State
Alabama	25	4,067	\$ 56,704
Arizona	8	1,692	84,262
Arkansas	43	3,385	46,510
California	85	24,916	1,674,355
Colorado	27	6,679	329,008
Connecticut	81	34,514	1,257,000
Delaware	12	3,821	102,441
District of Columbia	19	4,367	29,914
Florida	25	2,670	51,157
Georgia	17	3,342	41,674
Idaho	10	1,326	64,656
Illinois	466	140,586	5,470,201
Indiana	208	34,421	1,219,880
Iowa	201	42,044	1,464,954
Kansas	122	12,880	444,618
Kentucky	109	20,275	454,566
Louisiana	142	18,458	440,443
Maine	33	11,454	325,065
Maryland	65	19,633	541,674
Massachusetts	213	98,860	4,981,555
Michigan	187	56,674	2,119,041
Minnesota	162	35,795	1,645,138
Mississippi	19	2,764	28,829
Missouri	236	39,563	1,133,987
Montana	28	6,596	457,630
Nebraska	105	11,669	474,112
Nevada	1	100	8,368
New Hampshire	41	16,605	575,861
New Jersey	166	67,471	2,593,506
New Mexico	21	3,327	87,434
New York	675	223,316	10,301,567
North Carolina	15	1,379	12,586
North Dakota	24	3,086	174,236
Ohio	383	97,797	4,210,161
Oklahoma	41	6,078	158,028
Oregon	46	6,050	341,039
Pennsylvania	491	157,407	6,450,539
Rhode Island	36	18,363	687,694
South Carolina	9	890	8,215
South Dakota	33	4,406	179,633
Tennessee	23	3,605	50,867
Texas	135	18,057	391,115
Utah	4	273	12,886

Vermont	20	6,224	191,388
Virginia	21	4,403	79,034
Washington	34	5,852	389,860
West Virginia	19	3,207	76,679
Wisconsin	355	68,446	2,348,382
Wyoming	1	108	6,223
UNITED STATES	5,242	1,358,901	\$55,264,375

As long as the information is available, it might be well to include here some mention of the parochial schools in our possessions. Figures are obtainable for Alaska, Hawaii, the Philippines and Porto Rico, although no approximation can be made of the cost of maintenance. No information regarding parochial schools is available for Guam, and but little for the Canal Zone and American Samoa.

NAME	Number of Parochial Schools	Enrollment
Alaska	7	301
Hawaii	9	1,939
Philippines	63	10,486
Porto Rico	3	444
TOTAL	82	13,170

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## ECONOMICS

### Food Statistics

The London *Times* is in the habit of issuing from time to time special numbers dealing with some particular trade, as ship-building, or with some part of the world, as Russia, Canada, the Pacific Coast, the commercial relations with which are worthy of special notice. Lately it combined both these ways and published a very interesting food number. From this we learn the full extent of the revolution in the methods of feeding the greater part of the world that has taken place during the last half century, and the enormous increase in the amount of food required. For this there are two reasons, the number of persons to be fed has grown in an extraordinary way; and each on an average eats more things than those of two generations ago. Tea, coffee, sugar, eggs, wheat flour, meat, all enter into the daily consumption of a workingman's home in a way that could not have been foreseen in the middle of the nineteenth century. Wages have increased and cold-storage has made it possible to fetch food from remotest regions and to preserve it indefinitely until it be needed. England gives the most remarkable example of this. Though the population has increased less than 50 per cent. in half a century, the importation of wheat has grown from 34½ million hundredweights to 114 million; of meat, from 1½ million to nearly 19 million; of butter and cheese, from less than 2 million to over 7½ million, and of eggs, from 280 millions to 2,200 millions. Sugar, which was consumed sparingly fifty years ago, is now imported at the rate of a hundred pounds per head per annum. When we were children sweetmeats were held to be unwholesome, and were given grudgingly; now the English bid fair to become as great candy eaters as the people of the United States. No less than 305 million pounds of tea were consumed in the British Isles during 1912, which must have given two or three good, strong cups to every man, woman and child daily, and besides this there was a large consumption of cocoa and a growing use of coffee.

Notwithstanding the complaint of higher prices, the general cost of living is less than it was forty years ago. Taking the year 1900 as a term of comparison, the general cost to-day is 17.7 per cent. higher, but in 1873 the general cost was 53.4 per cent. higher; and if we consider particular items we find that meat to-day stands at the same figure as in 1873. Wheat was then more than 50 per cent. higher than to-day; and sugar more than 100 per cent. The low prices of the nineties of the last century were due to the great development of refrigeration and consequently the sudden opening of the well-stocked cattle and



sheep ranges of Australia, Argentine and the United States, the breaking in of new wheat-growing areas owing to the extension of railways, the building of large freight steamers, reducing the price of carriage, the simultaneous application of machinery to all production and manufacture, most of which became possible, directly or indirectly, by reason of the immense amount of gold pouring in yearly from the South African mines. Hence there was a sudden large supply of food with the natural consequence, a fall in prices. Gradually, however, people began to accommodate themselves to the new conditions. The flow of population to the cities, on account of the growth of business under the new conditions of the commercial world was increased by the lessening profits of agriculture, and now we find ourselves face to face with an immense disproportion between the consuming and the producing class.

During the last half of the nineteenth century England stood alone as a country importing food in large quantities. With the beginning of the twentieth century other nations began to do the same; and it is not unlikely that during the next twenty years or so, the movement will grow to a very great height. Already the United States, which it was thought could feed the world forever, is struggling with England for the beef of Argentina, and is looking in anticipation to the Canadian wheat fields. Germany too is beginning to feel the pinch of short production, which will naturally bring about food importation. Thus the food question is becoming one of the most serious problems of the day. It is not pleasant to estimate what the effect would be on urban population in Europe and America should a failure of crops in the Western United States and Canada be followed by one in Argentina. Two or three nights of frost, two or three weeks of drought might have political and social effects beyond our powers to forecast. Hence agricultural departments are coming to be among the most important in every government, though it is not so long ago that the establishment of one in the United States was a matter almost of amusement. The Secretary of Agriculture was an inferior person compared with the Secretary of the Treasury or the Secretary of the Navy. Now things are different, and his great aim must be to increase the number of producers supporting themselves and their families and helping each to support the great multitude of consumers in the highest degree that scientific agriculture makes possible.

H. W.

#### NOTES AND COMMENTS

Things move quickly in these days, and when fanatics get control they push things on so much the faster. Eugenics was born only yesterday; yet the eugenicists are doing more than their share to cast us into the abyss. At first we heard faint suggestions as to the undesirability of propagating certain classes of men and women. Now the laws of several States put thousands of wretches into the hands of two or three irresponsible surgeons, who, within the walls of State institutions, may operate on them to prevent what is held to be undesirable. One asks himself whether, after all, we are in a land of liberty or under a most tyrannous despotism. For let no one think that the doctrinaires remained satisfied with tyrannizing over those in prisons, asylums, hospitals and such like institutions. They have gone further. They have succeeded in enacting in some States and are working for the enactment in others, of marriage laws, which can only be apologized for under the supposition that the great majority of Americans are rotting by reason of their vices, and lost to the sense of decency. Now a new proposal is made at the meeting of the Medical Association. An annual medical examination of every man, woman and child is to be made obligatory! Let us not deceive ourselves by imagining that the idea will not be pushed, and that whatever a medical

examiner making the examination decides is to be done to improve the physical condition of the examined will not be made obligatory too. These will infallibly follow, unless we make up our minds to defend our personal rights at once. There is no limit to such madness if once it be allowed to get thoroughly started.

Two ecclesiastical events of importance took place recently. The first of these was the installation of Right Rev. Augustine F. Schinner as first bishop of Spokane. The church ceremonies which were attended by a vast concourse of people, brought together eighty priests, two monsignori, five bishops and one archbishop. In the evening there was a parade of Catholic laymen, after which there was a public reception, attended by the Church dignitaries, the mayor and many other prominent citizens. The second event was the celebration of the fiftieth anniversary of the ordination of Right Rev. Bishop Burke of Albany to the priesthood. On Sunday, June 28, 30,000 men carrying flags and banners of different kinds, paraded in honor of the Bishop. This was but the beginning of the festivities. Day after day the celebration continued, a sign of the faith of a devoted people, a magnificent testimony to the high worth of a great and good man who has spent long years of fruitful toil in the vineyard of the Lord. In congratulating the Bishop, AMERICA expresses the hope that he may enjoy a diamond jubilee of his ordination to the priesthood. In this connection attention is called to the remarkable fact that on July 31 the venerable Archbishop Ireland, who is known throughout the world for learning, eloquence and zeal, will have completed his thirtieth year as ruler of the diocese of St. Paul.

The celebrated Robert Toombs of Georgia used to say that it took seven years' study to make a Catholic priest, but a tall hat and a long coat sufficed to make a minister. The terms are inaccurate, but their suggestiveness of the relative degrees of preparedness is not unfounded. The ordinations in one of our latest and least developed seminaries illustrate the care taken by the Church that her priests be intellectually fitted for their high vocation. At the Laporte Seminary of the diocese of Galveston, where many priests are needed and contraction of the course would be convenient, five priests were ordained, and the following is their record: Rev. George Berberich, a graduate of the University of Munich, and some time assistant editor of the St. Louis *Amerika*, spent ten years in classics and literature and seven in philosophy and theology. The similar studies of his countryman, Father George Duda, covered fourteen years, those of Father Kveton, a Bohemian, sixteen. A fourth priest, Father Cotter, is a graduate of the National University of Ireland, and both he and Father O'Connell, also an Irishman, spent all their twenty-five years in training for their sacred calling. All received their final training in America, and as there are many German and Bohemian congregations in the Galveston diocese, they are in every way fitted for their work in parishes made up of people of their own race and tongue.

According to the introductory statement made at the twenty-fifth annual Commencement of the Catholic University at Washington, by its Vice-Rector, Very Rev. George A. Dougherty, there has been a steady increase in the number of students. During the past year 400 were registered in the various schools. Including the Summer School and the affiliated colleges, the grand total is now 1,175. Owing to its growth during the past three years, a distinct organization and incorporation has been given to the former Teachers' College, and it is henceforth to be known as the Catholic Sisters' College. Similarly, new buildings have been called for by the constant expansion and development of various departments, and a National Shrine in honor of Our

Blessed Lady, under the special title of her Immaculate Conception is to be erected. To show his pleasure at this work, the Holy Father has of his own accord given to it a splendid contribution. It is well indeed that this monument of love should be raised to the Mother of God under the title to which all American Catholics are attached. Spécial gratitude was expressed by the speaker for the various donations that had recently been made. The greatest of these were the \$500,000 endowment for fifty scholarships by the Knights of Columbus, and an equal sum bequeathed by Mr. Theodore B. Basselin. The University, moreover, rightly feels honored by the distinctions conferred on various members of her teaching body or upon her alumni, and most of all by the elevation to the episcopate of her esteemed and beloved Rector, Bishop Shahan. AMERICA extends congratulations and wishes the fullest measure of true success to the Catholic University.

We learn from the *Acta Apostolica Sedis* of June 12, that Our Holy Father has granted to Temperance and Total Abstinence Societies already canonically established by the Ordinaries, or which shall hereafter be so established the following indulgences:

I. Plenary Indulgences to associates who, having confessed their sins and received Holy Communion, visit devoutly some church or public oratory and pray there according to the intention of the Sovereign Pontiff: 1, on the day of their enrolment; 2, on the feast of the society's titular; 3, on the feast of St. John Baptist, or on the Sunday next following; 4, on four feasts in the year to be designated once for all by the Ordinary; 5, once a month, the day being left to the associate's choice, provided he has recited devoutly for an entire month some prayer approved by the Ordinary for his society.

II. Partial Indulgences: 1, seven years and seven quarantines on four days of the year to be designated once for all by the Ordinary, on which the associates shall have visited devoutly some church or public oratory, prayed there according to the intention of the Sovereign Pontiff, and at the same time renewed from their heart their pledge of temperance or of abstinence; 2, three hundred days to be gained by associates who have tried to reform drunkards, or have induced one to join a society, or have attended their society's meetings.

These indulgences are applicable to the souls in Purgatory. Moreover, His Holiness grants that all Masses celebrated for a deceased associate shall have the same effect as if celebrated at a privileged altar.

In the spirit of the concessions made February 14, 1906, to those who receive Holy Communion daily, the Pope has now granted to all the faithful that, to fulfil the condition of confession attached to every plenary indulgence, a confession made during the week just preceding the day of the indulgence will suffice; unless, in the prudent judgment of the confessor, a different course is advisable in some particular case.

The Chicago *Dial*, in a recent article entitled "What Children should Know," has these sensible words about the little boy of to-day who is allowed to "amuse himself" without let or hindrance:

We know too well what sort of things he picks out from the newspapers, what sort of revealing suggestions he gets from the popular songs, vaudeville shows, and moving-picture displays, to which his opening and curious intelligence is made free by the indulgence or criminal negligence of his parents. Some of the more portentously serious among us even take the bull by the horns, and, adopting the false psychology of the couplet,

"Vice is a monster of so frightful mien,  
As to be hated, needs but to be seen,"

while ignoring the couplet that follows, insist that it is our duty to bring childhood face to face with evil in the bluntest form of statement, and seem to believe that the right sort

of moral reaction will ensue. Under the specious name of "sex hygiene," these misguided doctrinaires seek to introduce into public education the discussion of subjects that demand for their treatment not only the utmost delicacy, but, above all things else, privacy—which qualities are entirely incompatible with such a scheme of exploitation.

Of course. However, there are hopeful signs that the public is recovering its common sense in these matters. Just as the papers and magazines went mad some years ago over the "white plague," their later mania was "sex hygiene," and as usual, those who wrote and talked on the subject with the least reserve and delicacy were those who were most unqualified to speak at all.

Since the London *Times* became a one-penny paper some of the advertisements admitted to its "personal" column are lamentably frivolous. A few weeks ago, for instance, the eyes of the "Thunderer's" staid readers were greeted with the following notice:

Perfect candor is the best of all tonics for those who suffer from the embarrassment of riches. Advertiser, who is a young man of unimpeachable character, excellent education, and most charming personality, but suffers from a well-authenticated and very marked hereditary objection to work in any shape or form, would like to hear from some one of wealth, social position and leisure who would adopt him and free him forever from an omnipotent nightmare.—Box D.47, *The Times*.

Whether that young man's charming naïveté attracted an heirless, or not, we have no means of learning. An aversion to work, however, does not seem to be the only defect in his "unimpeachable character." And how saddening it is to see a venerable paper's sacred traditions wantonly violated!

L. Gutierrez de Lara, the falsifier of Mexican history, whose hatred of the Catholic Church is equalled only by his reckless perversion of the truth, was recently invited to deliver a lecture before a public school in Los Angeles. The principal of the school, the *Tidings* tells us, was not aware of the character of the man or of the calumnious nature of his discourse. In consequence a malicious attack was made upon the Church, at whose portals were laid all the disorders now convulsing Mexico. The matter was instantly brought to the notice of the School Board of Education by Mr. Joseph Scott, who refuted the slanders and demanded that Mr. de Lara, having abused his privilege, should be debarred hereafter from delivering this lecture in the schools.

The Catholic Church in Mexico, as a matter of fact, said Mr. Scott, has been shackled, handicapped and manacled for at least fifty years. Mr. de Lara himself complacently states that the property of the Church was confiscated some fifty years ago. "Confiscation" is a pleasant word to substitute when the crime is as flagrant and conscienceless as that of the highwayman and burglar; and yet with her property taken from her and with no rights whatever to practise her faith except around the four walls of a church, this man undertakes to place the blame upon the Catholic Church for the troubles in Mexico.

Mr. de Lara sought to reply with an inane distinction between the Catholic Church and the Catholic religion, which only made more clear his clouded state of mind. His offensive references to the Holy Father were again insisted upon by Mr. Scott. He called attention moreover to the fact that out of respect for the racial and religious feelings of the Jewish citizens, Shakespeare's "Merchant of Venice" had been expunged from the school curriculum. The Board in consequence accepted a motion to notify the principals of the strict school laws preventing religious discussion in the public schools. Mr. Scott deserves all credit from every fair-minded citizen for his vigorous handling of this important matter. Similar insults to the Church in our public institutions, through malicious falsehood or ignorance, are only too common. It is in the best interest of our country that the truth should be set forth and insisted upon.